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THE TERROR IN RUSSIA.

To those whose interest is in humanity rather than in politics—for the two things, though they ought to be inseparable, are not so—Russia has long presented a problem far more absorbing than the fate of the Ottoman dynasty. With institutions belonging to the period of Assyrian and Babylonish autocracies rather than to the nineteenth century, the inhabitants of European Russia live within sight of the slow, but on the whole, sure development of constitutional freedom in Western nations. And perhaps no insignificant influence has been exerted by the singularly cordial diplomatic intercourse between their despotic Government and the North-American Republic. There is a singular incongruity between the raw immaturity of Slavonic civilisation and the elaborate machinery of modern life with which commercial intercourse has more or less familiarised, at least the urban populations of Russia. If the steam engine, the printing press, and the electric telegraph could have been suddenly set to work amongst the hordes of Assur-bani-pal, we cannot help thinking that there would have been some wild work as the result. With all the advantages of modern resources, the processes of civilisation require a considerable period for their healthy development. The premature aspirations existing amongst a yet barbarous multitude are as dangerous as the desire of boys to meddle with razors and guns. But, on the other hand, the violent repression of such aspirations is often more dangerous still. The problem might perhaps be simplified by the rapid growth of an educated class capable of self-government, if only the royal caste had the wisdom to extend to such a class political privileges that might be gradually shared by a wider constituency. But such has not been the course adopted by the autocratic Government of Russia. On the contrary, it has persisted in keeping all classes at the same dead level of political impotence. Indeed, the abolition of serfdom—a bold step which commanded the sympathy and admiration of Western Europe—seems to have had the effect, whether intentionally or not, of strengthening despotism by placing more directly at its disposal the unreasoning brute force of the million, thus overwhelming the feeble beginnings of political life in the trading and middle classes.

Such circumstances are always fruitful in intrigue, in conspiracy, and secret associations. In 1825, when the Czar Nicholas ascended the throne, a good opportunity was offered for inaugurating a better system. The desire for more constitutional government made itself distinctly

felt; but it was sternly repressed, and that conflict was commenced which now is taking such a tragic form. Yet during that iron reign there were few outward signs of the fermentation going on. It has constantly happened in the course of history that the evils of bad government produce their worst fruits when some milder and more conscientious sovereign inherits an impossible task. So it was in France during the last century, and so it is in Russia now. The Czar Alexander is a man of benevolent intentions, and it would be ungenerous to impute to him any selfish aims in his emancipation of the serfs. But the results have not equalled his desires. The political aspirations of the more intelligent classes were reawakened only to be disappointed; while at the same time even the assumed omnipotence of the Czar was unequal to the correction of the official corruption and abuses of justice which make life in Russia unendurable to all but the lowest class. The present reign, therefore, has seen the rapid growth of a secret organisation which has now drawn down one of the most fearful decrees ever promulgated by despotic power. It is at present impossible to form a very definite idea of the opinions held, or the objects aimed at by the members of this society, if so it can be termed. They are called Nihilists by foreigners, a name suggestive of nothing but destruction. But in Russia they are regarded as Socialists, and they themselves prefer the title of Revolutionists. Until the recent attempt on the life of the Czar there was no reason to suppose that they purposed the destruction of the monarchy. In their documents, secretly printed and disseminated with astonishing success, they demanded the dissolution of the Court *camarilla*, which excluded public opinion from access to the monarch. They insisted also on the suppression of His Majesty's private *chancellerie*, commonly known as "the Third Division," the abolition of corporal punishment in prisons, better treatment of political prisoners, reform in courts of justice and in the mode of conducting preliminary examinations under the secret police. Such demands do not appear exorbitant. And if public discussion had been possible, we, with our English ideas, cannot help fancying that a compromise might have been arrived at.

But public discussion being impossible, recourse was had to conspiracy and assassination. Secret presses are at work, printing incendiary papers which, in spite of the police, are scattered broadcast amongst the workmen and soldiers, insinuated into the pockets of officials, placed between the sheets of legal newspapers, and even inserted within official documents laid before the Czar. Secret tribunals issue decrees of death, and desperate agents are always found to carry them out. The offer of rewards for information is of little use, for the persistent vengeance of the conspirators is certain to follow the traitor to the ends of the earth. Appalled by the omnipresent but undiscoverable danger, the Czar has now given orders which place the liberty and life of the majority of his European subjects at the discretion of a few military governors. However we may excuse the terror which has inspired such a hideous decree, everyone must recognise in it the reckless despair of weakness rather than the vigorous action of conscious strength. It is possible, indeed, that the conspirators may for a while be constrained to inaction, and driven into a deeper secrecy. But even this is uncertain, for it is obvious that their recent audacity would have been impos-

sible without a large amount of secret sympathy in the army and police, as well as amongst officials of every kind. It is reported now that two regiments sent against the rioters of Rostoff were so clearly indisposed to act that they had to be withdrawn; and if once any considerable section of the army should become disaffected, chaos would be imminent. Such are the issues of blind and stupid repression where indestructible human instincts are groping their way to a higher life. And such, we may add, is the divided, disordered, and distracted condition of the Power which has terrified our Jingo fanatics out of their wits.

BISHOP MACKARNES AND THE JUDGES.

THE Bishop of Oxford admits that he has lost—not his temper, but his spirits; the occasion of the depression being his failure "to persuade his brethren to consider one another's feelings and highest interests, and so to cease from ministering occasion to the quarrels in which the bishop finds himself—in most absolute contradiction to his own tastes and dispositions—involved." That, at least, is his defence of himself against the criticisms of the *Times*; which thinks that he has by his latest act put himself unmistakably in the wrong, and encouraged and aggravated an evil which it was especially a bishop's business to check.

The truth is that, when the public praised the bishop for the apparent self-possession and dignity which characterised his recent appearance before the Court of Queen's Bench, it did not know how deeply the iron had entered into the Episcopal soul, nor how great was the restraint which the bishop put upon himself, to repress the feelings of astonishment and anger under which he secretly writhed. And the public need not have known it now, and would not, but that the same irresistible impulse which has lately moved judges like the Lord Chancellor, Lord Penzance, Chief Baron Kelly, and Lord Chief Justice Cockburn, to speak their minds in so unseemly a fashion, has impelled the bishop also to rush into print, and to reveal how great is his wrath at the course which legal events are taking in matters ecclesiastical.

It is to the Archdeacon of Berkshire that Dr. Mackarness has unbosomed himself, and in a letter which animadverts as much on the manner of the Queen's Bench in the Clewer case as upon the decision at which it arrived. However well he seemed to acquit himself when arguing against the issue of a mandamus against himself, he evidently is not "to the manner born"; since he criticises the judicial proceedings in a manner which shows genuine surprise. Clearly the bishop expected to be heard throughout, if not respectfully, yet without interruption, while he presented a connected argument, setting forth his case in all its fulness and force. Instead of this, he had to do what, for him, was an especially difficult piece of work amid a "constant shower of interruption from the Bench." Writing somewhat in the style of the *Citizen of the World*, he says, of his visit to the Temple of Justice, that:—

It might have been anticipated that its venerable guardians would have listened unmoved to the suitors' addresses, and that it would be impossible to penetrate within the veil of dignified reserve which concealed the bias of their minds. On the contrary, vivacity and candour were the characteristics which I chiefly admired in the sages of the law. I noticed their benevolent desire to instruct the advocates and convince them of their errors—a benevolence which led them to sacrifice the opportunity of informing themselves more fully about a branch of jurisprudence naturally unfamiliar to them.

That is to say, the bishop appearing as his

own advocate, the Bench treated him exactly as it would have treated a professional advocate, had one appeared for him. As its manner is, the Court pointed out the weak points of his argument, or cleared away its obscurities, as the case proceeded, instead of waiting till the close of the episcopal speech. In other words, the judges discussed, instead of only listened. That probably was not what the bishop expected—it is so unlike what both bishops and clergy are accustomed to. A bishop's charge!—what breathless attention, until its closing words have been reached, and the benediction has been pronounced! An ordinary clerical discourse—who dares to interpolate a query, or expression of dissent from the authoritative utterance, however greatly he may desire to do so?

A little more knowledge would have saved the bishop from the mistake of supposing that, when, in his "anxiety to escape from party complications," "he did violence to his own feelings, and reluctantly undertook to state his case in person for himself alone," he would be allowed an advantage not permitted to defendants who defend themselves in the ordinary methods. He did not profess to rely upon any *ad misericordiam* plea, but to conduct a distinctly legal argument; and, as he failed, it somewhat detracts from the dignity of the part which he has acted to find him now trying to avenge himself by satirising his judges, and holding them up to public ridicule and even reprobation. We say reprobation, because he not only—and while an appeal is pending—criticises the judgment of the Queen's Bench, but says plainly that "had the case been one of latitudinarianism, or infidelity, his discretion would have been maintained"—in other words, that the court has done a wrong, as the result of prejudice against either bishop, Church, or orthodoxy. The bishop has thus committed the offence of which so many of the Ritualists have been guilty, in vilifying the judges who have given decisions in opposition to their views.

The closing passage of the Bishop of Oxford's letter accounts for—though it does not justify—the course which he has pursued. He says:—

It has been my aim, within my own little sphere of influence, to promote mutual toleration, and to secure for all as large a measure of liberty as the faith and discipline of the Church would bear. I rejoiced to think that the ages of persecution, of penal statutes and legal coercion, had passed away; and I hoped that extravagances of opinion and practice would in the long run be kept in check by the general good sense of Churchmen, by respect for episcopal authority, and by mutual consideration for one another's feelings and wants.

And has Dr. Mackarness really been living in such a paradise of fond delusions—he, a bishop of an Established Church, believing that "the age of penal statutes and legal coercion had passed away"? If so, he has now been rudely awakened to a consciousness of the actual facts, and has learned that penal statutes and legal coercion cannot be put away while the Establishment lasts. And we confidently predict that before this *Olewer* case is over he will discover that what he wishes is quite incompatible with what exists, and what must exist, so long as the State maintains any Church by law. He objects to "delivering the power of prosecution into the hands of every busybody who believes himself to have a call to undertake it, or of any company of bigots who wish to imprison, it may be hereafter to hang, all such as differ in opinion from themselves." He has a right to object, if he pleases; but he should get the law which allows it altered, and not disobey the law, and abuse those who administer it. He objects to being deprived of his ancient discretion as a bishop; but if the law has deprived him of it, he should address himself to Parliament, instead of making even mild fun of the judges. At present he seems to think that all the legal machinery of an Establishment may exist, and that by a tacit understanding everything penal about it may be disregarded, and be virtually abolished. But the two things which he desires to combine cannot co-exist. He must either turn his back upon *Cæsar* altogether—neither receiving his support nor tolerating his interference—or, appealing unto *Cæsar*, he must render obedience to his decrees.

The Bishop of Manchester—quite as high-

minded a prelate as his lordship of Oxford—sees this, and acts accordingly. Thus the clergyman of St. John, Miles Platting, being accused by three "aggrieved parishioners" of eleven illegal acts in connection with the ritual of his church, the bishop of the diocese has been requested to sanction a prosecution under the Public Worship Regulation Act. The bishop has remonstrated with the offending cleric, and, if he could have induced him to give way on three of the principal points, it is understood that the bishop would have withheld the required sanction. But there is obstinacy, however conscientious, on the one side, and therefore it is necessary that there should be firmness on the other. So, very reluctantly, Dr. Fraser has given the required authorisation; feeling that a prosecution is absolutely necessary, to uphold the supremacy of the law by which the Church is governed. It will be a prosecution "dastardly and disgracing to the diocese," in the estimation of Mr. Knox-Little, who also regards the Public Worship Regulation Act as "a most execrable statute." This is language characteristic of the ecclesiastical school to which the reverend gentleman belongs; and it is a misfortune that the Bishop of Oxford should even seem to sanction it, or the insubordinate spirit which it expresses. He, no doubt, is trying to find a *via media*; so that he may show himself to be loyal to both the law of the land and the higher law of Christ; but he will, we think, find, if he has not done so already, that it is a vain quest.

THE RELIEF OF EKOWE.

THE intelligence received yesterday from South Africa, and announced by Ministers in both Houses of Parliament last evening, will occasion an intense feeling of relief throughout the country. So little confidence was felt in Lord Chelmsford's military judgment, that it was not surprising that the advance of the British force to raise the siege of Ekowe should have excited an amount of anxiety quite painful in its intensity. After much sharp fighting, in which the Zulus sustained terrible losses, the beleaguered garrison were rescued. The loss on the British side was trifling in comparison with the numbers of the enemy who were mown down by our Gatling guns and breechloaders. The accounts speak with admiration of the indomitable pluck with which the Zulus attacked Lord Chelmsford's camp. One correspondent writes that "notwithstanding the tremendous musketry fire which they encountered they pressed forward in the most gallant manner right up to our entrenchments, and it looked for some time as if, in spite of the hail of fire from our breechloaders, they would force their way to the entrenchments, and bring the matter to a hand-to-hand fight." The fighting thus described took place on April 2, and no further opposition appears to have been made to the advance of Lord Chelmsford's army. The Zulus were evidently unable to make any use of the big guns which they captured at Isandula. Colonel Wood was also reported to have gained a "victory." His camp at Kambulaka had been attacked by Umbelini, who was driven back with great loss, but as in one engagement seven officers and many scores of men appear to have been killed, it is manifest that many "victories" of this kind would speedily wipe out of existence the British force in the Luneberg district. The rescue of Colonel Pearson's troops is the one fact upon which the public will be disposed for the moment to concentrate its attention; but with the satisfaction which that event is calculated to excite, there ought to be mingled a feeling of regret at the unnecessary slaughter of brave men which on both sides has marked the progress of this miserable war.

Now that Ekowe has been relieved, there ought soon to be an opening for peace. Is there now a man in England who desires to see the policy of Sir Bartle Frere carried out—a policy involving not merely the submission of the Zulus to British authority, but the virtual subjugation of their country? We doubt

whether there is any sane politician in this country who would deliberately justify the prosecution of the war for any of the objects set forth by Sir Bartle Frere in the ultimatum he addressed to Cetewayo. Some time ago the Chancellor of the Exchequer said that we must "wipe out" the disaster which had overtaken our arms, and the Colonial Secretary also expressed himself to the same effect. The disaster has been "wiped out" by the fall of Ekowe, and there is now no reason why we should not show some respect for that rule of conduct which a nation professing Christianity ought to be as ready to practise in the case of weak and uncivilised States as in that of the most civilised nations of the world. We feel persuaded that there is no part of Mr. Forster's recent speech at Sheffield which will meet with a more general response than the remarks he made on this subject. After eulogising the courage, devotion, and patriotism of the Zulus, he reminded his hearers that they were merely defending their own country, and that we had no right to exterminate them. Cetewayo proclaimed that his war was strictly one of self-defence, and he has consistently acted up to the spirit of this declaration. After the battle of Isandula he could have crossed the Tugela in a dozen places, and have ravaged the colony of Natal from one extremity to the other, but he has been content to defend his own country. Whatever may have been his motive for fighting a purely defensive struggle, this fact ought to be remembered to his credit when terms of peace are arranged.

Moreover, it is only reasonable that some regard should be had to the interests of the taxpayers of this country. It is monstrous that their blood and treasure should be constantly expended in wars on remote frontiers—wars which involve them in the greatest political discredit, and in financial responsibilities of the gravest character. To-morrow evening Mr. Rylands is to call attention to the extravagant expenditure of the Government; and it is expected that in the debate Mr. Gladstone will deliver one of his most trenchant speeches. But why is the Government extravagant? It is not merely that the Conservatives have never shown any real sympathy with economy in the expenditure of public money, but it is that an active and intermeddling foreign policy, which it is Lord Beaconsfield's boast that he has initiated, necessarily costs a vast amount of money. That the interests of the English people call for a speedy termination of this war is a self-evident proposition, but we think it is desirable to refer to one consideration of the greatest practical importance. The prolongation of the conflict with the Zulus will certainly tend to increase the difficulties and dangers of the situation in the Transvaal. When we made war against Cetewayo we fully expected that the conquest of the Zulus would be popular with the Boers, and be a means of attaching them to British rule. It has entirely failed to accomplish this object. The Boers have declined to fight Cetewayo, although if they had consented to be employed as mounted troops they would, with their knowledge of the country and of Zulu tactics, have been worth their weight in gold. Mr. Joubert, their chief spokesman, says that the Boers decline to take any part in the war, expressly on the ground that they do not believe we have justice on our side. It is something quite new in the history of South Africa for the Boers to protest against an unjust war; but we have to confess with shame that their rebuke is deserved, and that they are fully entitled to turn the tables upon us. The Boers not only refuse to become our allies against Cetewayo, but they are apparently determined to achieve their independence. According to the last advices, they intend to invest Pretoria, and if able to capture Sir Bartle Frere they threaten to detain him as a hostage. We are not quite sure that they would not render the Empire a service if during the next two or three months they succeeded in placing the High Commissioner under some kind of restraint. Be this as it may, it is certain that if the war with the Zulus is continued, the hostility of the

Boers will lose us the Transvaal. We do not know that this in itself would be a calamity; but so long as the present Government remain in office we have no security that they would not be prepared to despatch troops for the conquest of the Boers as well as of the Zulus. It is therefore the duty of every citizen to protest against the continuance of the war for a single day longer than is necessary to compel the Zulus to accept fair and moderate terms of peace.

We are glad to find that under the title "What doth the Lord require of us?" the Bishop of Natal has delivered a sermon in which he expresses similar views. A more faithful discourse was never preached on any day set apart for purposes of humiliation and prayer. "It is of no use," said the bishop, "merely to lift up our hands—to make vague professions of penitence, if we do not amend our doings—to keep a day of humiliation and prayer, if it leaves us as thoughtless and headstrong, as regardless of the good, the true, and the just, as vainglorious and self-confident, as reckless of blood-shedding and deeds of violence done in our name, as ready to triumph boastfully in acts of slaughter and plundering, ravaging, and burning, as before." The bishop reviews our relations with the Zulus. He shows that for fifteen years past they had in vain sought to obtain a settlement of the question of the disputed boundary, and that when at last an award was made in their favour, we were guilty of an outrageous act of bad faith in proposing to secure to the Boers under the guarantee of a British title the very land which we had gone through the farce of pretending to restore to its rightful owners. The bishop, in earnest language, protests against a policy of blind, relentless vengeance, declaring that "we are bound to meet the Zulu king on the way when he comes with a prayer for peace, to propose to him from our higher and stronger position such terms as it shall be within his power to accept, and to show him that we Christians trust more in our strength Divine, as a just and merciful nation, than in mere military power." These sentiments, we believe, express the feelings of the great majority of the nation, and we sincerely hope that ere now effect has been given to them by the British representatives in South Africa.

THE SPEECHES AT BIRMINGHAM AND SHEFFIELD.

THE speeches of Mr. Bright at Birmingham and of Sir William Harcourt at Sheffield were significant, in their point and vigour, of more than the admirable debating condition of these two Opposition orators. Leaders are always more or less affected by the spirits of their followers as well as by the demoralisation of their opponents. And in both these speeches there is apparent a conviction that the conscience and common-sense of the country are revolting from a policy of rhodomontade at home and riot abroad. The sustained rhetorical power and moral emotion of Mr. Bright's speech recall the days of the old Free Trade Hall. He showed that for a hundred years past English Cabinets have spent far more time in discussing foreign politics than home affairs. And he argued, with very telling illustrations, that in nine cases out of ten they had wasted the blood and treasure of the nation upon impossibilities. This is a favourite theme of Mr. Bright's, but unfortunately it will bear reiteration. He insisted that the most formidable and complicated of our present difficulties are caused by a "chronic fear" and "long held suspicion" of Russia, "based upon a profound ignorance of all the facts of the case." Some of the Tory papers next day, glad of another opportunity for exhibiting their patriotism by the old and easy method of abusing the great opponent of the Crimean war, asked in supercilious amazement whether he had any sources of information about Russian designs other than that which all Englishmen gathered from her acts of annexation. This sort of imperviousness to common-sense and common justice does some-

times almost make us despair of the future of our country. Mr. Bright and those who think with him know just as much of Russian, and apparently more of British, annexations than those who write this nonsense. They have no more notion of attributing unselfish and disinterested virtue to the Russian Government than these writers have of expecting such virtue from their own country. The opponents of the Russian scare take their stand upon this very ground, that Russia is as careful of her own interests as we can be of ours; and that while it may suit her very well to absorb half-civilised districts in Central Asia, just as it suits us to absorb half-civilised republics in Southern Africa, it never can suit Russia to attack a contented, well-governed, and prosperous India so far off her resources, and known to be protected by the whole strength of England. But if it be said a contented, well-governed, and prosperous India is just what we have not got, this is in a great measure because our national delusion about Russia leads to our burdening India with taxation instead of developing her resources.

Since the time when Satan excited somewhere or other a terrible revulsion of feeling by reproving sin, surely no such startling piece of hypocrisy has ever dared to confront the world as the jeremiad of the *Daily Telegraph* over Mr. Bright's "shopkeeping indignities" in dealing with so sacred a subject as the British Empire. Mr. Bright ventured to suggest that "the whole ground from the Gulf of Venice and the Adriatic Sea, all round the Mediterranean to Egypt, to the Persian Gulf, through Persia to Afghanistan and the Himalaya Mountains," constituted rather a heavy responsibility for the thirty-four millions of people who inhabit the United Kingdom. The only object with which this enormous responsibility is undertaken is to defend our Indian possessions. But Mr. Bright thinks those possessions are dear at the price. And in illustration he shows that we spend twice as much as we gain by it. Whereupon the *Daily Telegraph* waxes eloquent on pounds shillings and pence as compared with 240 millions of people. Surely the conductors of that eminent paper are aware that the almighty dollar is no mean political power. What, we should like to know, would have been the fate of Constantinople had it not been for the Turkish bondholders? Or, indeed, what would have become of the *Daily Telegraph*? Mr. Bright is of opinion that enlarged trade would have been better than the conquest of Afghanistan for the 240 millions of India, while it is no disadvantage in his eyes that it would be better for the eighty-four millions of Russia too. "The blessed effects of trade," he said, "which some people call selfish and low, but which God has made as one of the great beneficent operations among mankind—the great and blessed influence of trade would put an end to the animosity which has existed between these two great nations, and enable Russia and us too, probably, to diminish to a large extent military expenditure, and to do what can be done to promote a happier and more beneficent condition of things throughout the continent of Europe." This sort of language strikes us as more Christian, and indeed more manly and heroic, than alternate wails and threats about "British interests."

Sir William Harcourt made the unreal Budget the chief point of his attack. He regarded it as a confession of weakness on the part of the Government who dare not ask for the money their policy costs. He happily characterised "this cheap braggadocio, this peace with honour upon tick, this banquet of glory where the entertainer bilks the bill," as "a very inglorious state of affairs." He also referred to the manifest and deserved failure of the Berlin Treaty in regard to Eastern Roumelia. "The Turks have refused the principle of a joint occupation. Of course they have. The Turks always refuse everything. And so I suppose the conflict of races is to begin a fortnight hence. And this is the outcome of the Treaty of Berlin for which we have paid—no, I beg pardon—for which we owe so much." Both speeches, as

well as all others delivered at these meetings, were impressed with a manifest expectation of coming conflict. And Mr. Bright, in acknowledging a resolution of confidence, uttered some very weighty words as to the necessity for instant preparation. He thought the Government would hesitate to follow so very unusual, if not unprecedented, a course as to prolong this Parliament to its last gasp. We trust the words of this veteran champion of Liberalism will reach and stir every centre of political activity. He spoke with great solemnity of the issue that is to be decided at the next election. We wish that every voter could feel how much depends on the result.

REPRESENTATION OF MARYLEBONE.

There is reason to hope that some at least of the metropolitan constituencies will be better represented at the next general election. The wise arrangements which have been made will probably secure the return of Professor Bryce for the Tower Hamlets, and of Professor Rogers and Mr. Dunn for Southwark. It is hoped that the Liberals of Marylebone will also be able to secure the election of a second candidate with Sir Thomas Chambers. Mr. Daniel Grant, who has twice unsuccessfully contested the borough, has recently declined to accept the adverse decision of the Liberal Four Hundred. Mr. H. M. Bompas, Q.C., has consented to stand on condition that the Liberal party is united, and Mr. Grant also now agrees to abide by the verdict of a council chosen by a fresh election. This course has been agreed to, and very shortly the twenty wards into which Marylebone has been divided will be invited to choose Liberal representatives who will decide between the claims of the two gentlemen referred to. This is a fair issue, and we trust the result of the movement will be to prevent any division among the Liberals of the borough.

It is almost superfluous to refer to the paramount claims of Mr. Bompas upon the Liberal electors of Marylebone and upon the Nonconformists of the borough in particular. In him they have a candidate of high principle, sterling character, great intelligence, and political training. Not only has Mr. Bompas obtained high distinction in the Universities of Cambridge and London, but years ago, when the question was just emerging, he fought a gallant contest for the abolition of ecclesiastical tests in the great seats of learning. The thoughtful address he has issued to the electors indicates the soundness and thoroughness of his opinions. He opposes the foreign policy of the Government, believing that it has failed to curb the power of Russia; that the Turkish Convention will only weaken our strength; that the Afghan war is unjust, and therefore unjustifiable; and that the principle, if not the direct orders of Her Majesty's Ministers occasioned the disastrous war in South Africa. Our empire will necessarily grow, but our first object should be to consolidate the Empire we possess, and we should trust to the natural spread of our population and commerce for its extension. Mr. Bompas adheres generally to the political creed of the advanced Liberals, and expresses himself in favour of absolute religious equality—a question with which he is familiar—and of legislation on the liquor traffic in the direction indicated by Sir Wilfrid Lawson's resolution.

We are glad to see that Mr. Bompas has a large and influential committee of leading men in Marylebone, representing all shades of Liberal opinion, as well as well-known ministers and members of the Wesleyan, Congregational, Baptist, and Unitarian communions, several eminent clergymen and literary and professional men—the chairman being Mr. J. Westlake, Q.C. Several ministers of different denominations have joined in putting forth a special appeal inviting the electors to support him with their votes in the forthcoming choice of the Council of Four Hundred. A zealous and general response to this request would be sure to issue in the choice of Mr. Bompas by that representative body, and would virtually decide the election for Marylebone in advance. Several of the ward meetings to elect the members of the Four Hundred will be held to-morrow, and the rest on Wednesday and Friday next week. As the hon. candidate's committee say in their circular on the subject:—"It is most important that, by a full attendance at the ward meetings, the Liberal electors should prove that they value the opportunity afforded them of choosing the candidate who best represents them, instead of being reduced to vote for candidates put forward by persons assuming, often quite without

warrant, to speak in the name of the party. It is also most important that the decision between the candidates now before the party should be made by sufficient numbers, and with a sufficient display of interest, to stimulate the zeal of the Liberals in Marylebone generally, and thereby to preclude the chance of another Conservative victory."

THE LATE MR. GEORGE HADFIELD.

The death of Mr. Hadfield, in the ninety-second year of his age, at his residence in Victoria Park, Manchester, on Monday morning, removes from amongst us the most venerable figure in modern Liberal politics and in modern Nonconformity. At more than ninety years of age most men have outlived all their early contemporaries, and that, to a great extent, was the case with Mr. Hadfield; but he began life so early, and his vigour of mind and body were so great, that he was contemporary in active political and ecclesiastical agitation with more than five generations. The men of '45, the men who saw George the Second crowned, were not dead when he was born, and he might well have heard anecdotes from those who knew Watts and Doddridge.

Mr. Hadfield, it is stated, was born at Sheffield in 1787, the son of a Sheffield merchant. His birth in that town no doubt led to his being elected to represent it in Parliament in subsequent years. After serving his articles to a local solicitor, he established himself in Manchester. This was as far back as the year 1810. His practice in his profession soon became very conspicuous. He was at this time a large buyer of land, which greatly added to his fortune. In fact, no inconsiderable portion of the suburbs of Manchester is now built upon Mr. Hadfield's property.

But a large and successful business was not sufficient to exhaust Mr. Hadfield's energy. He was a man of strong religious and political convictions; unswerving in holding, active in advocating them. We find these first expressed in a pamphlet published in 1825—of which a copy is in Dr. Williams's library, but not in the British Museum—on the Manchester-Unitarian controversy. This was followed up, during many years, by the prosecution of the Lady Hewley's Charity case, the history of which, compiled by Mr. Thomas James, of Birmingham, was published ten years ago, mainly at Mr. Hadfield's expense. As Mr. James has said, Mr. Hadfield took the chief part in this case. He brought it before the public; he became relator in the suit; he sustained it with unflinching vigour to the end, and it cost him nearly a fortune. It ended in a victory, which was set aside by the Dissenters' Chapels Act of 1844; a measure the expediency and justice of which may be said to rest upon very different grounds.

But Mr. Hadfield, however strong his religious convictions, was never a mere sectarian. As was lately told in this journal, he was in June last, one of the two or three survivors of the Test and Corporation banquet of 1828, and in the last banquet, as we well know from letters received from him at the time, he took the most lively interest. But his interest in all measures of progress was the same. In 1829—just fifty years ago—we find him publishing a pamphlet on the Charity Commissioners' reports; a subject in which he continued to take, as was afterwards indicated by his speeches in the House of Commons, a deep interest. Political reform found in him one of its most earnest advocates. Mr. Prentice, in his Manchester "Recollections," relates how, in 1830, he spoke at a meeting in the Town Hall in favour of reform and of the abolition of the Corn Laws. He is described by Mr. Prentice as then "an early and decided reformer, but who had not taken much part in public meetings." He was soon to take more. In 1838 he attended the preliminary meeting at Manchester which gave rise to the Anti-Corn Law League, and was elected a member of the first provisional committee. With him was elected, amongst others, Mr. John Bright, and next week the name of Richard Cobden was added. That he gave money, time, influence, to this movement is only to say that he was George Hadfield.

A wider sphere was next sought. Mr. Hadfield became a candidate for Bradford in 1835, but was defeated by Mr. Hardy, the Conservative (now Lord Cranbrook), who was elected with Mr. Lister. After that much political and other work engaged him, for every endeavour towards progress found him amongst its supporters. In 1852, however, his attention was turned to Sheffield, for which constituency he was elected amidst great enthusiasm. His address on this occasion is reprinted in the *Sheffield Independent* of yesterday. It is an address of the most advanced reformer. In it he says, amongst other things:—

I am opposed to what are popularly called "taxes on knowledge," and would vote for their repeal. I am favourable to the preservation and efficiency of local self-government at home, and to the extension of the principle of self-government to our colonies, in a greater degree than it has yet been generally conceded to them, and so as to leave them to provide for and manage their own expenditure and defence. I am in favour of an extension of the Parliamentary suffrage, of the better distribution and arrangement of the Parliamentary

representation, of the shorter duration of Parliaments, of an unrestricted choice of representatives without reference to any property qualification, and of free voting by means of the ballot. I shall constantly advocate and support every practicable retrenchment of the public expenditure, and every measure for giving rate-payers the means of controlling county and other local taxation. I am anxious to promote the cause of law reform and to see removed from our legal system whatever tends to make the administration of justice unnecessarily expensive, dilatory, or uncertain. I avow myself an advocate for the entire abolition of capital punishment. I am opposed to Church-rates and religious endowments, and grants by the State, in any shape or form, and in favour of any sect or denomination whatever; and I rejoice that the Parliamentary grant in favour of Protestant Dissenters in England, called the *Regium Donum*, has this year been permanently discontinued, and will therefore cease to be a reproach to us.

Very few candidates in 1852 would have said all this, but the avowal of such opinions rather advanced than hindered Mr. Hadfield's election.

Mr. Hadfield's course in Parliament will be well remembered. He was, until late years, a constant attendant and a frequent speaker. He did not possess what is commonly called eloquence, and his voice was not adapted for prolonged speaking. But he possessed strong common-sense and sagacity; the few words he spoke were well chosen, and were uttered with unmistakable earnestness. His first speech was on Nov. 12, 1852, on a question of Law Reform; in 1853 he spoke on many subjects—Charitable Trusts, Colonial Churches, Extension of the Franchise, Maynooth, Probate of Wills, Succession Duties, &c. In the next year he took up many ecclesiastical questions, such as Church Building, Church Rates, Churchyards, Colonial Clergy, Irish Ministers' Money. In 1859 he brought in the bill, with which his name will always be associated, to abolish the qualification for offices imposed upon Nonconformists. From that period to the year 1866 he led the Parliamentary forces upon this question. The bill was passed seven times by the House of Commons, but rejected six times by the House of Lords, after which the peers gave way, and in 1866 the Qualification for Offices Act at last became law. Subsequently Mr. Hadfield published a narrative of the proceedings connected with this bill.

Mr. Hadfield remained a member of the House of Commons until 1873, when old age obliged him to retire. In 1871 he addressed the House twice, but in 1872 once only—on a military question—and that was his last speech. He could then seldom attend the debates. When he retired his venerable figure was long missed from the House and the lobbies.

Since his retirement from Parliament Mr. Hadfield has lived at Victoria Park, Manchester, his residence for many years, taking, until the last, a most active interest in all public affairs. He was largely identified with the Lancashire Independent College, and was a liberal subscriber to the Liberation Society. It may also be said that his private generosity was very great—far greater than anyone can ever know. That it was great, that it was timely, that it was often unexpected, we do know. He gave with judgment, but always with strong feelings of sympathy.

Our friend—the friend and adherent of many years—has died in the ripe age, after a life full of brave work and of good deeds. We know of none amongst us whose memory will be cherished with a greater reverence.

The *Manchester Examiner* of yesterday states that Mr. Hadfield's funeral will take place at Rusholme Road Cemetery probably on Friday, and, in accordance with the wishes of the deceased, it will be as private as possible. He was very anxious that no public demonstration should be held on the occasion of his interment, and left instructions that private carriages should not be included in the cortege.

DEATH OF MR. JOHN CROSSLEY.

(From the *Leeds Mercury*.)

We record with much regret the death of Mr. John Crossley, late of Manor Heath, Halifax. Mr. Crossley had been in doubtful health for many months, and for some weeks of the last year he suffered severely from a complication of congestion of the lungs with heart disease. He died about half-past ten o'clock on Wednesday night, a few minutes after a seizure of faintness, at Broomfield, Halifax, the residence of his late brother Joseph, and recently inhabited by Mr. Crossley and his son-in-law, Mr. Marchetti.

Few names have been so familiar or so endeared to the present generation of Yorkshiremen as that of John Crossley; and few names, indeed, were better known throughout England, in our leading colonies, in the United States, and in the principal markets of the world. His family history has been so often related, and was made so prominent at the time of the death of his younger brother, Sir Francis Crossley, Bart., that we do not need to make more than the briefest reference to his early years. He was born at Dean Clough, in a house in the yard of the present great works known by that name, on the 16th May, 1812, and was the third son of John and Martha Crossley. His parents were respectable, intelligent, and religious, and although in comparatively humble life they did no

neglect the education of their children. Their son John was sent first to the school kept by Mr. Leyland, in Wade-street, in his own town, and then to a boarding school at Rishworth. He outgrew his strength at this time, and though great care was taken of him, he never became a robust man. From school he went to keep his father's books at Dean Clough carpet-mill; and in other ways—for some time, we believe, as a weaver—he learnt to take his full share in the industry by which the business, afterwards so great and prosperous, was slowly built up. At his father's death, in 1839, the three sons who are best known to fame, John, Joseph, and Francis (or Frank), at once entered into partnership. They were well fitted to work together, and by their combined intelligence, enterprise, diligence, and prudence, they raised the firm of John Crossley and Sons to the first rank of manufacturing establishments. Eventually the business was converted into a limited liability company, with the offer of special facilities to the workpeople to become shareholders.

Mr. Crossley became early in life an earnest Sunday-school teacher, and in 1833 was admitted a member of the Independent Church at Square Chapel, Halifax, of which the Rev. Alexander Ewing was at that time the pastor; he was chosen a deacon of the church in 1836, at the early age of twenty-four. Through life he was a zealous Nonconformist, but with a sincere charity towards all from whom he differed. He was one of the most earnest of Congregationalists; during some twenty years he never seemed to slacken in the encouragement he gave by purse and personal effort to the building of new chapels or churches of that order. The trowels he has preserved would form a most suggestive trophy of his zeal. He was one of the chief supporters of the English Congregational Chapel Building Society, founded in 1853, and during several recent years its chairman. The splendid building on Skircoat Moor, now known as the Crossley Orphanage, was originally projected by himself and on his own account, as a school for the education of the sons of Nonconformist ministers. For years he clung to his project, but wise friends persuaded him that the needs of this kind were already fairly met by the schools of Silcoates (Wakefield) and elsewhere, and that it was not desirable to offer temptations to an unnecessary separation of ministers' sons into a class. In 1863 he became the treasurer of the Institution at Silcoates; and in the meantime his brothers united with him, to give other and wider effect to his benevolence by the establishment of the Orphanage. The disasters of 1866 opened new avenues for the outgoing of his ever-ready and even extravagant bounty. His benefactions had always been far beyond what ever came, or were meant to come, to the knowledge of the public; and from this time they ran out in the direction of help to the strugglers with adverse fortune, whether friends or strangers, with a flow which only the wisest discrimination in the selection of recipients and all but unfathomable wealth could have made prudent. It must also be admitted that, side by side with this open-handedness, there had grown a readiness to make ventures in many different forms of commercial enterprise which at last became fatal, and the effect was to bring clouds of disappointment and even of disaster upon the closing days of this, one of the most kindly and beneficent of men. Some time ago it was found needful that he should retire from the firm and company to which he had belonged, but which had had no share in his individual enterprises.

In the more public life of a citizen, Mr. John Crossley took a part which won for him the confidence and the warmest regard of his fellow-townsmen. Halifax became a corporate town in 1848, and from that time till 1868 Mr. Crossley was an active member of the council. He was chosen second Mayor in 1849, in succession to John Baldwin, Esq., and was re-elected for the Great Exhibition year, 1851. Ten years later he was again called to fill the office for the two successive years 1861-63. It was during his last mayoralty that the Prince of Wales visited Halifax, to open its new and beautiful Town Hall, and was entertained by Mr. Crossley at Manor Heath. He was both a borough and a county magistrate. He was from early life a zealous worker in the cause of popular education, and as a sincere Voluntary he took a part in the building and improvement of schools only second to that which he took in the erection of places of worship. In December, 1871, a vacancy having occurred on the new School Board for Halifax, and a contest being unavoidable between the advocates respectively of non-sectarian and of denominational teaching in the public schools, Mr. Crossley was induced to offer himself as the candidate of the non-sectarian party, and was elected by an overwhelming majority. When Mr. Edward Akroyd, owing to impaired health, retired from the representation of Halifax at the general election in February, 1874, Mr. Crossley was invited to become a candidate, and was returned at the head of the poll. During the three years that he sat in Parliament, he won the unfeigned regard of members on both sides, and on the one occasion on which he addressed the House—in opposition to the Factory Acts Amendment Bill, in May, 1874—he was listened to with gratifying respect. He resigned his seat on the 2nd February, 1877.

We have already alluded to the clouds which settled upon the last years of Mr. Crossley's life. It was in this time of his sorrow that testimonies of regard reached him which he treasured as the most precious of the many his life had brought him. His fellow townsmen were eager to manifest their sympathy by a public subscription, and their purpose was not the less grateful to him because the self-respect of his family could not allow of its being carried out. But he could give unhesitating welcome to the presentation, on the 8th August, 1877, of an illuminated address and album with portraits, from the workpeople at Dean Clough, testifying of great personal affection for their old employer. More than five hundred of them had worked for him without intermission for twenty years, and some of them even for fifty years. And yet more touching was a similar presentation, made in the following spring, from old pupils of the Crossley Orphanage, and containing the likenesses of 180 representatives of homes which his own and his brothers' large benevolence had gladdened. Beyond all these were the more private expressions of honour and of sympathy which came to him from far and near without measure, telling of the multitudes of lives he had influenced by his kindness and by his example, and constituting his noblest reward. If for success in life it would be necessary to have not only amassed, but to have retained, a large fortune, then the life of Mr. John Crossley cannot be called a successful one; but to have ministered, by the countless influences of a kindly and gentle nature, to the peace and contentment of friends, neighbours, and workpeople; to have stimulated zeal on behalf of education, of the principles of freedom, and of Christian usefulness by unflinching effort and example; to have made the rays of hope and comfort to shine into the darkened homes of the widow and the orphan and of many troubled ones; to have left behind thousands of memories which will long be treasured with thankfulness—all these constitute a claim to a better rank than that of any mere pecuniary success. And because Mr. John Crossley's life was largely made up of these services to his kind, his memory will, we are sure, be long held dear throughout the great country with which he was so closely connected.

Mr. Crossley was twice married, first in 1839, to Ann, eldest daughter of Mr. Kitchenman Child, of Ovenden, who died in 1846; and secondly to Sarah, daughter of Mr. Josiah Wheatley, of Mirfield, and widow of Mr. John Hodgson, of Mulcture Hall, Halifax, who survives him. By his first marriage he had one son, Mr. Louis John Crossley, now of Moorside, Halifax; and two daughters, of whom the younger, Mrs. G. Marchetti, also survives him.

THE LIBERATION SOCIETY'S ANNUAL MEETING.

We remind our readers that this meeting will be held next Wednesday night at the Metropolitan Tabernacle; and if the matter is decided by the probable character of the speaking, the meeting will be as effective as any of the preceding meetings—effective as they have all been. Mr. Hugh Mason, so well known in the North of England, will make, we have no doubt, a capital chairman, and the Committee have, we think, been singularly fortunate in the representative character of the chosen speakers. The Rev. J. G. Rogers and Mr. Carvell Williams are too well known on the London platform to need to be described; while the other Mr. Williams—of Accrington—has done the society very great service indeed by his speeches and lectures throughout the country, and particularly in the North. Mr. Thorold Rogers is still a Churchman, though no longer a clergyman, and it will be interesting to hear from one in his position why he feels bound to join the Liberation movement. Then there is Mr. Palmer, the Quaker, and the new M.P. for Reading; Mr. Hutchinson, the member for Halifax, who had not a little to do with the abolition of the vicar's rate in that town; Mr. Willis, the Queen's Counsel, whom we hope to see M.P. for Colchester; and lastly, Mr. Burt, the member for Morpeth—perhaps the best representative the working classes have ever sent to the House of Commons, where he is held in the highest respect. What more can be needed save a good set of topics to talk about, and a great and earnest meeting? There can be no doubt about the first, and, uncongenial as the weather seems to be for the commencement of the "May Meeting" season, we should think there can be little about the second.

For information about the required tickets we must refer to the advertisement which appears elsewhere.

We are glad to see that the powerful letters which recently appeared in our columns from the pen of the Rev. F. Sonley Johnstone, of Wolverhampton, have been republished in the cheap form for general circulation under the title "The Curse of War: An appeal to Christians." The pamphlet (one penny a copy or 7s. per 100) may be obtained of Messrs. Edmondson and Co., of Skipton.

ELECTRIC LIGHT REFLECTORS.—Chappuis, Factory, 69, Fleet street.

Literature.

BISHOP SELWYN.*

We are not disposed, as some have been, to describe Bishop Selwyn as the greatest man of the present age, but his title to be described as one of the most heroic and self-denying missionaries in an age of heroic missions none will dispute. And, taking him all in all, few will hesitate in placing him foremost in the front rank of the bishops of the Episcopalian Church in England. It is not necessary to compare him with others; in the highest respects he stood alone both in character and in work.

Mr. Tucker, in the two volumes before us, has well accomplished a laborious task, but we may be permitted to doubt whether he has given sufficient prominence to the domestic side of Bishop Selwyn's character. The bishop, the ecclesiastic, the missionary, are admirably described and illustrated—illustrated, indeed, on a large scale—but we have to read between the lines for some softer aspects of his life. It is the public man who is nearly always before us. Yet we know from what we do read that Bishop Selwyn was very human indeed, although we find exhibitions not of the weaknesses of humanity, which we should have liked, but of the strength of which it is capable. We have, therefore, to be told rather than to find, even in respect to the graces of life, that "no one could be insensible to the charm of that gracious presence, that bright incisive speech, that gentle manner, that playful wit." Of other things we are told somewhat too little. Bishop Selwyn's early life, however, at once excites a personal interest. Born at Hampstead in 1809, he came of a family celebrated for intellectual culture, several members of which for 300 years had attained to positions of eminence. As a child, while self-willed and resolute, he was, as he always was in after life, wholly self-denying, showing an utter "contempt for softness and luxury." As a boy he is described by his sister: "There was nothing that was pious, noble, self-denying, and generous, that my brother did not exhibit in his daily life." At Eton, he and his three brothers boarded in the same house with Mr. Gladstone. Here he was great in boating and bathing, and was afterwards one of the Cambridge seven chosen to contest with Oxford the first of the now famous University boat-races. All his early life was characterised by rigid self-control, and of this period it is written by a survivor of it: "If there were any misunderstanding among friends, he would not rest until they were reconciled; if pecuniary difficulty fell upon anyone he would make every endeavour to extricate him; if his friends were ill, he was their nurse and companion; if they lost relations, or fell under any great sorrow, he was with them at any hour to console and uphold them. He was the friend, the adviser, the comforter, of all who would admit him to their confidence." He was ordained in 1834, and soon afterwards was licensed to a curacy at Windsor, where, by the by, he was contemporary with Dr. Stoughton. Here his wonderfully active and energetic disposition found vent in plenty of church and school work. This was the time when the Ecclesiastical Commission was proposing to deal with the cathedrals, and in a pamphlet which he published on "Cathedral Institutions," he gave the first indication of his faculty of ecclesiastical organisation, but his scheme of reform, although it is forty years old, has never been realised, and the cathedrals remain the fossilised institutions that they have been for the last hundreds of years. Foreign missions, too, attracted his attention. Of this period of his life it will suffice further to mention his marriage in 1839, and his acceptance, two years after, of the nomination to the first bishopric of New Zealand.

In Bishop Selwyn's acceptance of this post we have the first pronounced indication of his rigid ecclesiastical principles. Long, however, before he was thought of for it we find him writing: "A good deal of interest is being excited about a new colony in New Zealand, and strong wishes are expressed that the Church should be well established at first on a good footing, and not be left, as in Australia, to be built up after Dissent and Popery had taken deep root." When he was selected for this post, he acted as he acted all through life—on the principle of ecclesiastical obedience. What it cost him to tear himself away from all home associations cannot be told; he himself said nothing about it, but wrote at once, when the offer was made to him, to Bishop Blomfield:—

My lord,—Whatever part in the work of the ministry

* *Memoir of the Life and Episcopate of George Augustus Selwyn, D.D. Bishop of New Zealand, 1841-1869; Bishop of Lichfield, 1867-1878.* By the Rev. H. W. TUCKER, M.A. Two Vols. (William Wells Gardner.)

the Church of England as represented by her archbishops and bishops may call upon me to undertake, I trust I shall be willing to accept with all obedience and humility. The same reasons which would prevent me from seeking the office of a bishop, forbid me to decline an authoritative invitation to a post so full of responsibility, but at the same time of spiritual promise.

Knowing to whose ministry I am called, and upon whose strength alone I can rest my hopes, I cannot suffer the thought of my youth and inexperience to have more than their due weight. I must trust that my Maker's strength will be made perfect in my weakness, so that my youth may not be despised.

It has never seemed to me to lie in the power of an individual to choose the field of labour most suited to his own powers.

Some of our readers will remember the difficulty there was at this time in procuring from the Government salaries for colonial bishops. The sum of 6000*l.* was voted for New Zealand, which was to be supplemented by another 6000*l.* from private sources. While the matter was being considered in 1841 Lord Melbourne's Ministry went out of office, and Lord Derby became Colonial Secretary in place of Lord John Russell. This anecdote relates to the little difficulty:—

Meanwhile, anxiety was succeeded by something like indignation on the part of his friends, one of whom ventured to ask a member of the Government the cause of the delay. The answer shows how very little pains were taken by those in authority to sift reports and to ascertain facts, and on how very slight and rotten a thread hung the future career of the great bishop, and consequently the immediate destiny of many Melanesians and New Zealanders.

The Cabinet Minister whispered "that the real cause of the delay was a doubt that had been entertained both by the previous and by the present Government, whether Mr. Selwyn was fit for the position: he had been writing some very bigoted articles in the *Quarterly Review* about Roman Catholics, and especially about the Jesuits, and that Lord John Russell had done quite right in not appointing a fire-eater." The reply was immediately ready, that it was Sewell, and not Selwyn, who had written the articles in question; whereupon the Minister whistled and said, "Oh, if that's the case, it is a very different thing," and in a few days the consent of the Crown was given.

The Letters Patent created the next difficulty. As we know, these have now all gone the way of the bishops' salaries. The High-Churchmanship of the new bishop, which, if anything, became intensified as he grew older, was displayed at this early period. The Crown claimed the right to appoint archdeacons; it gave way in the face of the bishops' remonstrances, but—

Another expression still more offensive he was unable to get removed. He was anxious to get rid of the Erastian expression of the Queen "giving him power to ordain," the profanity of which is only equalled by its absurdity; but the Crown lawyers were inexorable and the Letters Patent, which have since been declared to be utterly valueless, were issued with the offensive clause in the full force of its impotent assumption. Against this preposterous claim the bishop could only protest, and this he did formally in a document which is probably among the archives of the Colonial Office.

"I think it right, in expressing my readiness to accept the Patent as now framed, to state to your lordship that, whatever meaning the words of it may be construed to bear, I conceive that those functions which are merely spiritual are conveyed to the bishop by the act of consecration alone."

We think it quite possible that it was in this early conflict with the State that the new bishop got hold of those spiritual principles to which he gave in New Zealand such emphatic and repeated expression—an expression which both alarmed and delighted, and gave rise to the expectation, destined to be anything but fulfilled, that he would unhesitatingly apply them to the ecclesiastical life at home. This expectation was based upon a defective knowledge of the bishop's character—which is not explained, and which we do not pretend to explain. The bishop was at this time a thorough anti-State Churchman in the sense in which those words were understood then as now. Not only so, but his work could never have succeeded on any other principles. The journey to New Zealand need not detain us, but we are told:—

He looked forward to the Church in New Zealand becoming self-supporting at an early date, and it was for that condition of things that he took measures from the first. He was conscious of the evils of the system of endowments, which robbed the laity of the privilege of paying for their religion, and he was equally aware of the failure of the voluntary system, by which the clergy are often at the mercy of their congregations; he therefore aimed at combining the two systems, and at obtaining the advantages of both.

And,—

From the first the bishop declined assistance from the State under the "Church Act," which was copied from the New South Wales Act, "which professes to give its assistance to the Church only as one of the many denominations of Christians, at the same time hampering the churches so assisted with a board of trustees and other unecclesiastical machinery, which has already proved injurious to the Church in Sydney." He said he "preferred to maintain the Church's independence, and to commit her support to the free charities of the servants of God."

The bishop had not been long in his diocese before he wrote:—

My chief feeling with regard to our Anglo-Catholic Church is that as I have never yet attained to the full

and beneficial use of her measure of good, I dare not fix my eyes upon any higher standard of devotional excellency, as attainable at least by me. When I look upon the immense dormant powers of our Church, which for secular reasons are inoperative, its Convocation, its Synod of bishops, its cathedral system, its diocesan organisation, all of which powers are at real work in the Church of Rome, and might be brought into use with us, I cannot doubt that it is our duty to develop all the energies of our own Church before we pronounce upon her insufficiency. My desire is, in this country, so far as God may give me light and strength, to try what the actual system of the Church of England can do, when disencumbered of its earthly load of seats in Parliament, Erastian compromises, corruption of patronage, confusion of orders, synodless bishops, and an unorganised clergy. None of these things are inherent in our system, and therefore are not to be imputed as faults.

Soon after this he writes still more emphatically, and in burning language, in relation to the idea then entertained of the State suppressing some of the Welsh bishoprics. The passage, long although it is, must be quoted:—

The last resource now seems to be to assert the spiritual existence of the sees, their indestructibility by any power of the State; to draw a clear distinction between the temporalities of the bishoprics which the State can handle, whether rightfully or not, and their Divine and perpetual character, which is as impalpable to the grosser touch of the civil ruler as the soul of man is exempt from the power of the gaoler who may confine his body, or the hangman who may put an end to its life. Let the State be, if it pleases, the gaoler or the hangman of the body of the Church; let it suspend or alienate its revenues at pleasure, provided always that the soul of the Church, its living principle, its scriptural and purseless spirit, its Divine origin, its holy and inward energy, be not countenanced with such beggarly elements as seats in the House of Lords, and thousands a year, and parks and palaces, things which statesmen love "to touch, and taste, and handle, but which perish in the using." The want of this distinction caused the destruction of ten bishoprics in Ireland. If the same distinction had not been drawn, the greater part of the canonries would have been destroyed with the confiscation of their revenues, instead of being held as now by preachers of the first eminence in the diocese, whose periodical cycles of preaching in the cathedral church will impart as much life and energy to the central heart, by their experimental eloquence and unbought service, as the canons of the old school deadened and destroyed, by the worn-out prose and heartless dulness of their hireling ministrations.

Much more safe is the hereditary patrimony of the Church; not its revenues, derived perhaps from the fears of some profligate baron on his death-bed; not its seats in the House of Lords, forced upon the bishops at a time when the State, with an illiterate aristocracy, needed them more than they needed the State; these may be taken away as they were given, by the will of man; but the true essence of the Church, which man can neither give nor take away, that patrimony and perpetual inheritance which it possessed, even when its Founder had not where to lay His head, when His disciples had but a few tattered nets and leaky boats, and had left even them, and when they went out without scrip or purse, and yet lacked nothing.

And next, this in 1846:—

It seems to be the time now to assert the pure spirituality of the office; to claim that as the inalienable property of the Church; to yield to, without acquiescing in, the power of the State to confiscate revenues; but to deny the power of the Legislature to remove from its place a candlestick, which is older than the British Constitution itself.

The Bishop of Lincoln tells me that when the Corn Laws are gone, he believes that tithes will be given up as a boon to the landed interest. It is time, then, to put forward the imperishable spirituality of the Church in all its offices, as a bright reality, dimmed and tarnished by secular rust, but still the same as when it first received the promise that the gates of hell should not prevail against it.

One more quotation,—from the bishop's primary charge in 1847:—

Convocations and Synods have been made the battlefield on which questions relating to the prerogative of kings, the authority of bishops, and the rights of the clergy, have been fiercely disputed. They seem to have followed the State in the form and manner of their deliberations; to have sheltered themselves under its power; to have availed themselves of the secular arm to enforce their spiritual censures; and so, by close alliance with worldly systems, to have lost their own inherent strength, and to have become unable to wield the sword of the Spirit. It is not surprising that in bodies so constituted, the earnest endeavour to attain to a closer likeness to Christ should have been postponed to the old question, "which should be the greatest." The heavenly nature of our Lord's kingdom, and His spiritual dominion over all the churches of the earth, could not fail to be neglected amidst questions of dignity and prerogative between the rulers of the Church and the State.

Were not persons justified in supposing that the bishop who could so write, would, if ever he should return to England, use his vast energies for a new reformation of his Church? We cannot but see that it was a legitimate supposition.

We have been losing sight, however, of the work which mostly occupied the bishop's mind and heart. He began to organise as soon as he reached his diocese. The home and college life—for a college for natives and English was soon set on foot—was delightfully simple. He cared for no luxuries and for few comforts, cared nothing for living on a shilling a day and amidst bare walls and bare boards. Then he began to travel, and it may be said that he scarcely ever ceased to travel. He was the greatest travelling bishop the world has ever seen. Journeys of months by sea to the islands; journeys

of months by land on foot, carrying his own clothes, leaving wife and family for Christ's sake, as though he had none—this, with all sorts of account-keeping, store-keeping, manual labour, preaching, teaching, doctoring, was his continuous work for years. His energy was exhaustless—the only fault about it being that he expected everybody else to have as much as himself. The Free Episcopalian Church in New Zealand, with its five bishops, its college, its cathedral, churches, and schools, its free government, is the result of his labours. He made enemies, and complaint was often made that he was so seldom at home, but always going abroad. He fully justified himself, and better, his work justified him. He could state, amongst other things, relative to his visits to the Melanesian and other islands—

Our propaganda is already begun, and it is time that it should be; for on the little deck of the Undine, I have had at the same moment the representatives of ten languages or dialects. Here they are to send you again, "pertusum terebrare salinum," to bore yourself by poring into Arrowsmith for salt which you will not had—

1. English.
2. New Zealand.
3. Samoan, Navigators'.
4. Rarotonga.
5. Mare } Loyalty Islands.
6. Lifu }
7. New Caledonia—one out of many.
8. Anaitum. }
9. Tanna. } New Hebrides.
10. Futuna. }

Was that not an ethnographical feast to be all collected in a cabin 12 feet by 8?

Five and twenty blackbirds baked in a pie,
And when the pie was opened the birds began to sing,

a literal fact for eight of the above languages, exactly twenty-five "black birds" in all, with ten white ones, were baked, boiled, and stewed in the Undine for two days between Tanna and Anaitum in bad weather; and I promise you, that when the pie was opened the birds did begin to sing; and I the *twelfth* of the party at least as heartily as the rest.

Some of the most courageous work done by the bishop was at the period of the fatal New Zealand wars. He made himself obnoxious, both in England and in New Zealand, by the unswerving justice and candour with which he condemned the action of the colonists. Were he in Zululand now we know perfectly well what he would say, and what he would do—place himself between the fighting ranks, not to take but to save life, which he constantly did at the risk of his own.

It is singular to find such a man—so tender in friendship and in sickness, and so devoted as a missionary, so self-sacrificing in private matters, so "painful" in his economy for the Gospel's sake, yet so hard, narrow, and inflexible in all his ecclesiastical sympathies. Where he surpassed most in intensity, he fell behind them in breadth. Of other missionaries he took but little account; they were not of "the Church." He refers to the subject more than once. "You are probably aware of the rule which I make in visiting missions connected with other bodies of Christians. I abstain from taking any part in their public services, but I endeavour to give them every encouragement and advice which my acquaintance with the mission work enables me to suggest"; but he writes favourably of the work of the London Missionary Society. Thus, "You will be amused to hear of my growing friendliness with the London Mission. Think of Stoughton and me as reunited at length. Not that I take any part in their religious system, but I cannot deny to their agents the acknowledgment of faithful service, nor withhold from them the right hand of fellowship. But I am most drawn to them by their native teachers, men who, even in the infancy of their faith, have left home and friends to live amongst men of another speech and in the lowest depths of barbarism, as the pioneers of the Gospel, to prepare a way by which the English missionary may enter and take possession." His biographer says, "His learning, as well as his convictions, forbade his doubting both the untenable and the unsafe position of Protestant Dissenters," but his heart, it will have been seen, was after all the better logician of the two.

Bishop Selwyn, as was well known at the time, accepted the see of Lichfield while on a visit to England, against all his desires and inclinations. He surrendered his own feelings to the call of ecclesiastical authority. That he adorned his influential office, and how he adorned it, all know. Surprise, as we have intimated, was naturally excited by the position which he took in relation to great ecclesiastical questions; it was a surprise that excited, not anger, but regret. That he, of all the bishops, should have opposed the disestablishment of the Irish Church and have opposed the reform of the burial laws, was somewhat inexplicable, but we are told that—

On approaching struggles in England and threats of disendowment he "looked without fear, because we have learned by long experience that the Church of

England lives and prospers, not by endowment or by connection with the State, but by the Scriptural purity of her doctrine, and the sacramental fullness of her Liturgy."

We lay these volumes down with profound admiration of the devotedness of this great servant of the Christian Church. Those who may read them will wish to forget everything in which they differed from him—to remember only those things in which they may imitate, if they cannot hope to approach, him.

BIRKS ON THE FIRST PRINCIPLES OF MORAL THEOLOGY.

Apart from the offensive sentence which the reader encounters on the very first page of this book, on which the *Nonconformist* has already pronounced its judgment, there is too much of the boastful and denunciatory in Mr. Birks's style for our taste. He assumes too much of the attitude of a conscious giant come forth to meet and slay giants. It is not a David we have here, quiet and unassuming, though strong in his God. It is a Goliath who has eyed and measured other Goliaths, and who has no doubt of his capacity to fight and annihilate his enemies. In this we judge according to the appearance, for we have no other means of judging. Nor would we for a moment question the conscious integrity of our author in his avowed "reliance on the promised help of the Holy Spirit." But such expressions of devoutness do not prevent the unpleasant and unwelcome impression we receive from his general tone. Mr. Birks tells us of the many battles which he has already fought on behalf of the Christian faith, and we do not question but that he has fought some of those battles well, and has rendered good service to the common cause. But he should not have been so oblivious of the service rendered by his fellow-soldiers. The *raison d'être* of his present work is stated thus:—

The writer of "Supernatural Religion" complains that Dr. Lightfoot and Dr. Westcott have not touched his main thesis and central argument, but have turned aside to a secondary issue as to the Ignatian Epistles. I intend in this work to take up the main issue alone, though, if life be spared, I shall hope to resume, with the added light of thirty years' further study, the subject treated in "Horse Evangelism," and to place in a still clearer light the concurrence of external and internal evidence for the truth, authenticity, and Divine authority of the four Gospels.

Now it would have been more than graceful, it would have been an act of justice—and justice required it—to have indicated the injustice of the complaint of the author of "Supernatural Religion," and the fairness and fulness of the replies of Doctors Lightfoot and Westcott. The first edition of "Supernatural Religion" consisted of 1,005 pages, and of those only 212 were devoted to what is here called the main thesis of the book. A third volume raises the entire number of pages to 1,578. So that the "main thesis" occupies only about one-eighth of the whole. The subject of this "main thesis" is "Miracles," including their inherent incredibility, and their alleged origin in ignorance and superstition. If the position of this part of the work were really established, further inquiry would be unnecessary—the Gospels would be undermined and must fall by their own weight. But the author, having concluded his preliminary and *a priori* discussion, proceeds to examine the evidence as to the date, authorship, and character of the four Gospels, in order to show that they do not supply the "clear, direct, and undoubted testimony" to which he thinks we are entitled. And whatever be the "main thesis," this is the main subject of the work. And to this main subject Dr. Westcott and Dr. Lightfoot have addressed themselves.

As to Dr. Westcott, what he was called on to do was to defend the points in his work on the "Canon of the New Testament" which the author of "Supernatural Religion" had questioned or impugned. And this he did in a preface of thirty pages, and in new footnotes, to the fourth edition of his work. As to Dr. Lightfoot, he volunteered in the *Contemporary Review* the championship of the assailed Gospels, and explained his reason for confining himself to this particular task. "Obviously (he said) if the author has established his conclusions in the first part (on miracles), the second and third (on the synoptic Gospels and John) are altogether superfluous. It is somewhat strange, therefore, that more than three-fourths of the whole work (Vols. I. and II.: Vol. III. on "the Acts" has been published since) should be devoted to this needless task. Impressed, as it would seem, by the elaboration of these portions, reviewers have singled them out for special praise, even when they have condemned the

* *Supernatural Revelation, or the First Principles of Moral Theology*. By the Rev. T. R. BIRKS, Professor of Moral Theology, Cambridge. (London: Macmillan and Co.)

first as unsatisfactory. With this estimate of their value I find myself altogether unable to agree; and in the articles which follow I hope to give my reasons for dissenting. Regarded as a handbook of the critical fallacies of the modern destructive school, 'Supernatural Religion' well deserves attention. For this reason I shall hereafter occupy myself solely with the two latter portions of the work, and more especially with the external evidences of the Gospels." (*Contemporary Review*, Vol. XXV. p. 19.) In this there is no evasion of the "main thesis" of "Supernatural Religion." The course pursued by Dr. Lightfoot is perfectly legitimate. There is a time for everything. It is right that we should combat the *petitio principii* which pervades all argumentation in support of the thesis that miracles are impossible, or at least incredible. But it is not necessary that we should preface every defence of the historical genuineness of the Gospels by a reply to Hume's old argument, or to John Stuart Mill's modification of it, or to our anonymous author's re-statement of it.

We have not at hand the means of ascertaining whether Mr. Birks represents correctly the complaint of the author of "Supernatural Religion," when he speaks of Dr. Westcott and Dr. Lightfoot as having "turned aside to a secondary issue as to the Ignatian Epistles." Whether this is the original "complaint," or whether it is a gloss by Mr. Birks, we do not feel quite sure. But in either case it is grossly unjust. These writers have not turned aside to a secondary issue, and nothing could be more absurdly inaccurate and untrue than to describe the "issue" to which they have given attention as being the question of the "Ignatian Epistles." The "Ignatian Epistles" are referred to in Dr. Westcott's preface of thirty pages only incidentally to show that of a whole host of authorities quoted by the author of "Supernatural Religion" in support of a particular point, only three hold his opinions, and only one of the three offers any argument in support of them. While of Dr. Lightfoot's nine or ten articles there is only one on the "Ignatian Epistles." If the author of "Supernatural Religion" is responsible for the misstatement of the "issue" discussed by Canons Westcott and Lightfoot, Mr. Birks should have pointed out, and he might have done it with some indignation, the error and the wrong done to these men. If he is himself responsible for the misstatement, the case is still worse. Mr. Birks is jealous of the honour of Cambridge, and loses no opportunity of recalling the memory of its glories. In these last times there are no names which have shed so much lustre on the ancient University, at least in connection with theology, as the names of Westcott and Lightfoot. And here we cannot help expressing our regret that the "elevation," as it is called, of the latter of these to the "throne" of the see of Durham threatens, at least, a loss to our theological literature which only those can appreciate who are familiar with his works on three of St. Paul's Epistles. We might have expected the Professor of Moral Theology to have taken pains to have prevented the impression that these men have shirked the real question raised by the author of "Supernatural Religion"; instead of which he sanctions, if he does not produce, the impression; and he presents himself as the man to do what they have not done.

Of the work, as a whole, we scarcely know what to say. With its main conclusion we entirely agree, and with many of its arguments. But its argumentation is too desultory and fragmentary; it is not so compact and consecutive as it might be. And its spirit is far from being likely to persuade or convince gainsayers. The author seems to speak as in the hearing of persons who are of one mind with him, and who are prepared to welcome the strongest possible expression in condemnation of all who differ. In such matters we have no liking for a style of excessive politeness, or that shrinks from calling a spade a spade. But we do not think that Mr. Birks has found out the better *via media*. Besides, the secondary title of the work—"First Principles of Moral Theology"—is scarcely realised. The reader may reach the end of the book without suspecting that he has been reading about these "first principles," or discovering what they are. And it is only by an effort that, looking back, he concludes that they are to be found in Ch. xix., on "Fundamental Facts in the History of the Moral Universe," and in Ch. xx., on "The Wisdom of God in Redemption." But we are not sure that this conclusion would be right, or that this is what the author meant. The "First Principles of Moral Theology" is a great subject, and a professor of moral theology should be able to tell us what they are, and that in a form which he that runneth might read. We wish we could honestly have written differently of a book

which we opened with high expectations and in a spirit of deep sympathy with its aims. And we willingly admit that there are many separate parts of the book which are fitted to do good, although not, we fear, by way of arresting the doubter or reclaiming the unbeliever.

A NATURALIST ON THE CHALLENGER.*

Mr. Moseley, well known in scientific circles as an accomplished naturalist, accompanied Sir C. Wyville Thomson as a member of the civilians' staff on board the Challenger in her voyage round the world, from Dec. 21, 1872, to May 24, 1876. In addition to sharing the general work in connection with the pelagic and deep-sea fauna, and examining the distribution of animal forms on the islands and coasts visited during the voyage; Mr. Moseley undertook the botanical work of the expedition. A goodly list of biological memoirs communicated by him to learned societies and journals appears at the end of this volume; and his "botanical collections" have been reported on by some of our most eminent botanists. In addition to these his "works," as Charles Lamb would have called them, he has now published this charming volume of "notes"; a volume which Professor Ray Lankester compares for interest and intelligence to Darwin's "Journal of Researches," and which, like Darwin's book, will certainly be eagerly perused by non-professional readers as well as by naturalists.

We laid down the book impressed with the laborious life of the scientific staff of the Challenger. Sir C. Wyville Thomson has described for us their round of daily duties; the attendance on the line with its dredge, its thermometer, and dipping cup. Mr. Moseley tells us what was done by them when ashore. Mountains were climbed, and volcanoes explored, birds and insects were hunted after at a great cost of patience, new plants had to be detected and their place determined. In all this, Mr. Moseley exhibits a never-failing vigilance and a curiosity always on the alert, and his anthropological instinct seems to have been equally keen. The habits of the races with whom he came into contact are broadly delineated, and some new facts and speculations of great interest are recorded. Mr. Moseley's book deserves a place side by side with Sir C. Wyville Thomson's volumes. He has very wisely avoided dwelling on matters described in them; the lands, rather than the seas, are the subject of his delineations.

Mr. Moseley's notes on birds are very full; we give an extract from the chapter on "Kerguelen's Land"—

An idea of the relations of the various birds to one another in the struggle for existence will be gained from the following incident. I saw a cormorant rise to the surface of the water, and lifting its head, make desperate efforts to gorge a small fish which it had caught, evidently knowing its danger, and in a fearful hurry to get it down. Before it could swallow its prey, down came a gull, snatched the fish after a slight struggle, and carried it off to the rocks on the shore. Here a lot of other gulls immediately began to assert their right to a share, when down swooped a skua from aloft, right on to the heap of gulls, seized the fish and swallowed it at once.

The shag ought to learn to swallow under water, and the gull to devour its prey at once in the air. The skua is merely a gull which has developed itself by fighting for morsels.

One of the striking incidents of a sea voyage is the frequent blowing on board of land insects many miles from any shore. Mr. Moseley observed large numbers of insects at the summit of a volcano in the Banda Islands, although there was no food for them, and the poisonous vapours of the volcano had killed many of them.

I noticed similarly large numbers of insects at the summit of the volcano of Ternate, at an altitude of more than 5,000 feet. Insects are commonly to be seen being carried along before the wind in successive efforts of flight. No doubt they are blown up to the tops of these mountains, having towards the summits no vegetation to hold on to. The winds pressing against the mountains form currents up their slopes; and in the case of volcanoes, which are heated at the summits, no doubt there is a constant upward draught towards their tops, caused by the ascending column of hot air.

I dwell on the accumulation of insects at the tops of these mountains, because when blown off into the free air from these great elevations by heavy winds, as no doubt they often are, the insects are likely to fly and drift before the wind to very long distances, and thus be aided in colonising far-off islands.

Here are some notes on the distribution of plants quite in accordance with facts observed in more temperate climates; where also a uniformly low temperature, even if not severe, is a greater check to the introduction of tropical or sub-tropical forms than very severe

* Notes by a Naturalist on the Challenger. Being an account of various observations made during the voyage of H.M.S. Challenger round the world, in the years 1872-76, under the command of Captain Sir G. S. Nares, R.N., &c., and Captain F. T. Thomson, R.N. By H. N. MOSELEY, M.A., F.R.S., &c. (London: Macmillan and Co.)

winters, provided warm summers alternate with them.

An Antarctic flora can in reality hardly be said to exist, since there are absolutely no phanerogamic plants within the Antarctic circle; and on Possession Island, lying off the coast of Victoria Land, in about lat. 72° S., within the circle, Sir Joseph Hooker found only eighteen cryptogams, mosses, lichens, and algae, no trace of phanerogams. Yet in Saltdalen, in Norway, north of the Arctic circle, there are fine timber forests and thriving farms, yielding abundant crops of hay and barley. Melville Island, in latitude 74° 75' N., 500 miles north of the Arctic circle, has a vegetation of sixty-seven flowering plants.

There seems to be a very great difference with regard to the vertical range of plants in these southern islands, and in the Arctic regions. In Marion Island, I estimated the absolute limit of vegetation at an altitude of about 2,000 feet; in Kerguelen's Land, the limit seems to lie at about 1,500 feet or lower; plants of any kind are there already scarce at 1,000 feet above sea level. In Heard Island vegetation seems to cease at 300 or 400 feet altitude. Yet in East Greenland, the same plants are found to range from sea level up to 3,000 feet, and there is no real limit of altitude; even at 7,000 feet elevation a thick cushion of moss, several inches in length, was found by the German North Polar Expedition covering the ground.

In all the southern islands the density of the phanerogamic vegetation, the extent of development of the individual plants, and the number of species present, decrease directly with the height. The facts show how much more the constant absence of warmth, and a continuous moderately low temperature, is inimical to plant development than is periodical cold of the severest kind.

Some of the anthropological notes are of great interest—Mr. Moseley's speculations, for instance, as to the connection between the old lake dwellings and the present Swiss houses. We extract the following paragraph relating to a race that has become extinct within our own days:—

One of the most curious sights in the (Victorian) bush was that of the ancient tracks of the aborigines up the trees, which had been climbed by them to obtain opossums or wild honey. These tracks are the series of small notches made each by three blows of the tomahawk, to admit the great toes, and thus act as a ladder to the black man. The tracks, which are to be seen everywhere in Australia, lead to the most astonishing heights, up bare perpendicular smooth-barked gum-trees. Knowing bushmen can distinguish the ancient ones made by the stone tomahawk before the blacks obtained iron from the English. Many are to be seen on old dead barkless tree-trunks, and now that the blacks are gone they remind one of fossil foot-prints of extinct animals.

To us one of the most charming features of this book is the humanity of its spirit. Mr. Moseley makes no profession of personal interest in the natives with whom he is brought into association, but his action is forbearing and considerate. Some missionaries might read with advantage the pages which treat of New Guinea; the example of the naturalist is a rebuke to the specially odious cant of those whose faith is in bullets and the Bible.

Two coloured plates of icebergs are admirable, and, with the letterpress, serve to elucidate the movement of these beautiful masses. When another edition of this book is called for, we hope the revision of the proof-sheets will be more carefully attended to; we have made a somewhat copious list of *errata* in addition to that prefixed by Mr. Moseley.

THE BRITISH QUARTERLY REVIEW.

Seldom has a more scholarly number of the *British Quarterly* been published than the one now before us. No similar publication this quarter excels it. Theologians will naturally turn at once to the first article, the tone of which is remarkably healthy. Here the reader will find no whining over the possible wreck of all the old theology, much less of the Christian religion. The key note is well struck in the first paragraph:—

The signs of the near approach of a great era for the Church of Christ are manifest on all sides; fields of knowledge and service are whitening everywhere unto harvest. Like all great eras, it will be ushered in by change and conflict, and it will take its shape and form, as it will receive its impulse, from the immediate and pressing necessities amidst which it is born. The kingdom of God on earth has a Divine and imperishable life; but it shows that it possesses such life by its growth and development, by its appropriative and self-adjusting power. Directly or indirectly, it has made in its progress all the great eras of the world's history; it has enriched and extended the kingdom of man in art, in literature, in science. But it has also appropriated the results of human achievement and the triumphs of human genius, and adapted itself with wonderful facility to the wants and needs it has helped to create. Since its first diffusion among mankind—with some strange aberrations—Christianity has been the ally, as it is the security, of civilisation, of intellectual activity, of moral advancement, and social freedom. Heathendom commanded the intellect and the life of the world when Christianity was born; the sceptre has long since passed into the hands of Christendom. But empire has its perils as well as its glory. Christianity is even now apparently menaced by the children it has nurtured, and it is in its conflict with one of them that it will assuredly enter upon a new great era of its life.

"Urban Leaseholds," as we have already stated in a separate article, contains some practical information on the disadvantages of our present system,

and some bold suggestions. With an article on Wycliffe we cannot altogether agree. It is denied that, in the broad sense in which the language has been used, Wycliffe can be correctly described as "The Morning Star of the Reformation," and it is contended that he did not move at all beyond his own mediæval period. But the article is carefully written, and the estimate of Wycliffe based upon wide reading and consideration. The paper on "Free Trade and Protection" is good as far as it goes, but it is not sufficiently exhaustive. Mr. Freeman's able paper on "Normans at Palermo" will interest all historical scholars. An article on the Zulu War is certainly very candid—suggesting that Sir Bartle Frere and others may not be so wrong after all. That depends upon one's principles. The review of "Contemporary Literature" is, as usual, remarkably good.

BRIEF NOTICES.

Mr. Gladstone's *Gleanings*, Vols. III. and IV. (Murray), are of varied interest. It is probable that when the series is completed we may make a more careful estimate of Mr. Gladstone's ecclesiastico-political position, and what kind of affinity we ourselves, as political Dissenters, may claim with him. At present we need only call attention to these interesting volumes. Among other republications are the letters which Mr. Gladstone wrote to the Earl of Aberdeen in 1851 respecting the misgovernment of the Neapolitan authorities—letters which prepared the way for the great political changes which soon after followed. It is interesting to see in these letters exactly the same calm, strong moderation which still characterises all Mr. Gladstone's polemics—never exaggerating, never degenerating into empty declamation, always eager to admit extenuating considerations, ready to recognise the good qualities of those whom he most condemns, prompt to acknowledge any error of statement or of inference which he may have made, and to give to his emendation the utmost possible scope that even his adversary can claim. In short, we see in all these controversial writings, the infallible indications of genial, courteous bearing, combined with an absolute equity that only belongs to the most exalted types of human character. One of the most interesting of these articles is that on "Germany, France, and England," which was published anonymously in the *Edinburgh Review* after the Franco-Prussian war of 1870. Most of Mr. Gladstone's writings are known to be his when they are issued, but this was carefully kept under the shadow of editorial impersonality, and will probably be new to most of our readers. Some of the chapters are especially seasonable just now, especially that on the "Hellenic Factor in the Eastern Problem." The historical and speculative essays refer chiefly to ecclesiastical and theological matters. That on the courses of religious thought gives a rapid but very comprehensive sketch of the theological tendencies existing amongst us, and is valuable as showing Mr. Gladstone's own relation to the prevailing types of thought that exist in society, the school of Papal Monachism, or the Ultramontane; the Historical or Anglo-Catholic, to which he himself most steadfastly adheres; the Protestant Evangelical, both inside and outside the Established Church of England; the Theistic school and the Negative and more or less sceptical schools of various shades and complexions. This, with the companion essays in this volume, enables us to understand Mr. Gladstone's exact relation to all forms of religious faith and no-faith, and affords data by which we may judge how far he is committed, both by his own convictions and by his ecclesiastical attachments, to a Conservative policy in the relations between Church and State. Our own belief is that there is no extreme finality to be legitimately deduced from Mr. Gladstone's own exposition of his ecclesiastical latitude and longitude.

Parish Sermons. By Dean Hook. (Bentley: 1879.) Dean Hook's sermons are remembered with admiration by those who were accustomed to hear him. Unlike a large majority of the clergy of the Church of England he made it a matter of earnest business to preach a good sermon. He prepared very carefully, rarely or never fell back upon old stock, and endeavoured to make his discourses adapted to the actual wants of his congregation. This volume contains seventeen of these discourses. They are evidently merely outlines, which were filled up in delivery by extemporaneous additions. They are good, homely, plain sermons, not at all speculative, or philosophic, or scholastic; well adapted to enforce the claims of Christian duty, and to impress with practical effect the doctrines

and teachings of the Bible and the Church. They will be much valued by those who can be thus reminded of the noble presence, the dignified style, and the persuasive eloquence which gave them both a charm and an authority when they were originally delivered. One very significant fact about these sermons is that about half of them are from subjects taken from the Old Testament. In this respect we think that Dissenters may take a lesson from the clergy of the Established Church. The clergy study the Old Testament more than we do; and, however feeble their comments may be, the effect is that the general tone of their discourses is less individual and more national. If the Church of England were really restored to the nation by the grand liberating agency of disestablishment, its systematic study of the Old Testament would enable it to exercise a much more powerful influence on public life than it can in its present bondage to Court and aristocratic influences. It is at present a retained pleader, not a faithful witness. It apologises for national crimes instead of denouncing them. Dean Hook's Old Testament sermons are not half so national and broad as they ought to be as deriving their inspiration from that portion of the Bible which is best fitted to be a "statesman's manual." But they are, so far as they go, healthy, and give a few keen and earnest glances at the movements of public life. We have no commendation for merely political sermons, but we do think that all Christian teachers should concern themselves with those great currents of Christian life which move in societies as well as with the restricted experiences of individuals. And then out of the abundance of the heart the mouth would surely speak, especially in these sad times, when that most disastrous kind of separation of Church and State has been effected by which Christian honour, charity, patience, uprightness, and gentleness cease to guide the counsels of our rulers. It seems to us that, notwithstanding their neglect of the Old Testament, the union of Church and State, by lawful spiritual bonds, is best realised by the Dissenters who mourn over the contempt of Christian principle shown in State affairs, and that the organised union finds its most hideous *reductio ad absurdum* when the State clergy hugs its alliance with Turkophile legislators, and joins hand in hand with the Bercocracy to support them.

Sermons. By the Rev. PHILLIPS BROOKS. (R. D. Dickinson.) We are not sure whether this is the first volume of Mr. Brooks's sermons that has been published in this country, but we fancy that it is. Those who know the author's reputation in America, or who have read any of his detached discourses, will welcome them with gratitude. There are persons in Boston who say that Mr. Brooks is the greatest of living preachers. We cannot say that; but it is easy to recognise his comparative superiority. He has thoughtfulness, breadth, culture, and fine spiritual sympathies. Take as an illustration of the latter his "A I Saints' Day" sermon, printed in this volume. Who amongst the Episcopalian clergy in England could have preached it—possesses the greatness to have preached it? Perhaps one, but no more. But there is not one discourse in this volume which is not distinguished by some of the highest qualities of this Christian preacher.

Henry Vincent. A Biographical Sketch. By WILLIAM DORLING. With a Preface by Mrs. VINCENT. (James Clarke and Co.) The small volume before us does not contain all that might have been written of Mr. Vincent; but we are glad to infer from some words of Mrs. Vincent, that it is possible that she herself may write a more extended biography. Now let us quote her own testimony concerning her husband, which is the highest and the most valuable:—

In tracing the course of my husband's eventful life, I feel more proud of his utterances in early days, which alarmed timid people and sent him into unjust punishment, than I am of the expression of his matured intellectual power. I reverence and cherish the memory of the indomitable courage which made him dare to resist oppression when resistance was dangerous and Nonconformity unfashionable both in religion and politics. The "strong language" was a necessity of the time, and few things have pained me more than the apologetic way in which even friends have spoken of it. It was one of the great consolations in Henry Vincent's life to know that he had been the means of leading hundreds of men and women to read and think for themselves. Scarcely a month passed in which he did not receive letters from those who had been led through him to seek a purer and better life, and many who had been the avowed enemies of God's Word were led by his influence to humble faith in Christ, and earnest, active effort for the promotion of truth.

Mr. Dorling has traced with care and accuracy the leading events of Mr. Vincent's life, weaving them in, as far as he had space to do so, with some characteristic descriptions of the times to which

they relate, such as the Chartist period, &c. There are good descriptions of his two trials and his election contests, and we are glad to have the information that is given us concerning his visits to America. The estimate of his abilities and character is exceedingly well written, though it needs lighting up with anecdote and illustration. But Mr. Vincent's many friends will be glad to possess this brief memorial. To the striking portrait which is prefixed they will often love to turn.

The American, by HENRY JAMES (Macmillan), is a new edition in popular form of one of the most brilliant novels of the day. Rarely has such fine literary workmanship been bestowed upon any character as Mr. James has bestowed upon one "American."

We are glad to have six handy and pretty little volumes of a reissue of the *Favourite Library* (Griffith and Farran). These include (1) "The Eskdale Herd Boy"; (2) "Mrs. Leicester's School," by Charles and Mary Lamb; (3) "The History of the Robins," by Mrs. Trimmer; (4) "Memoir of Bob, the Spotted Terrier"; (5) "Keeper's Travels in Search of his Master"; (6) "The Scottish Orphans." We expect a larger circulation for these old favourites in their present form than they have ever yet attained.

Imperialism in South Africa. By J. EWING RITCHIE. (London: Jas. Clarke and Co.) This is a very timely sixpenny pamphlet in which the writer describes with much knowledge the circumstances attending the annexation of the Transvaal, which was the proximate cause of the present state of things in South Africa, the Kaffir wars which preceded, and puts in a strong plea for a fair and humane treatment of the native races.

* * In the review of Gebler's *Galileo* last week we attributed the excellent translation of the book by mistake to Mr. George Sturge. It should have been Mrs. George Sturge.

THE BISHOP OF MANCHESTER AND NONCONFORMISTS.

The following correspondence has taken place between the Bishop of Manchester and the Rev. W. Hewgill, M.A., minister of the leading Congregational church in Farnworth, near Bolton:—

Farnworth, April 16.

My Lord,—For fourteen years I have been the pastor of the principal and oldest Nonconformist Church, indeed the oldest Christian church, in this town, and am therefore naturally and deeply interested in all that affects the religious progress and welfare of the people among whom I live and labour. Important duties connected with my own office alone prevented me being present at the service of consecration at St. Thomas's Church on Monday last, and thus expressing that "kindliness of feeling" on which you dwell in your speech after dinner. During the whole of my sojourn here I have had the honour of being on friendly terms with the incumbents of St. John's. I may, perhaps, therefore, be pardoned if I seem to take the liberty of making some exception to one of your remarks, as it is reported in the Bolton papers and the *Manchester Examiner*. "You thought the national Church—the Church of the nation—which offered her services freely to all who would accept them, had a right to look for that kindliness of feeling from those who happened to differ from her." I am not quite sure that I understand the scope and meaning of the sentence in italics. I think I catch its spirit, and sympathise with that spirit to the utmost. But the right you here speak of, is it a right which belongs to the Church as an Establishment, or the right which belongs to its members, in common with all other Christians, because of the holy sincerity of their lives and the earnestness of their zeal in doing Christian work? The latter we Nonconformists are only too glad to concede in word and recognise in practice; the former cannot for a moment be conceded by any consistent Nonconformist. I venture to think your lordship has hardly been clear enough, hardly fair enough on this point. Permit me to say that the kindliness of feeling which Nonconformist Christians ought to show to Christians of the Established Church is equally due from the latter to their Nonconformist fellow-Christians. If we are to live and work together as brethren in these busy Lancashire hives of industry, our common brotherhood as Christians must be recognised and acted upon all round. I am quite sure that if your lordship had expressed this with all the weight of authority and influence which would have been given to it by your official position and your personal character, nothing but good would have followed in this place. There are many things needing to be done in this town for the common good of its inhabitants which can only be done by the combined efforts of leading people of all sections of the Christian Church. I refer to such things as mechanics' institutions, secondary schools, cocoa houses, places and means of healthy and innocent popular recreation. These and similar objects belonging to our common citizenship and our common philanthropic duty have, I fear, been greatly hindered by the spirit of exclusiveness and isolation which has led churches to seek their own ends rather than the common good. Words from your lordship such as you are wont to utter on such subjects which would have helped us all, Episcopals as well as Nonconformists, joyfully, and with kindly Christian sympathy, not only to recognise each other's work for Christ, but to co-operate to the utmost for the intellectual, moral, and social elevation of our neighbours and fellow-townsmen, would, I am quite sure, have been most seasonable, and

from none would they have received a more hearty welcome than from the Nonconformists of Farnworth.—I am, yours truly,

WILLIAM HEWGILL.

To the Right Rev. Bishop of Manchester.

Bishop's Court, Manchester, April 17, 1879.

Dear Sir,—What I meant by the sentence upon which you comment was simply this—that as the Church, by her national constitution, is bound to offer her services and ministrations to all who will accept them, whether they conform to her order and discipline in all things or not, so she might be said to “have a right to expect,” in return, such kindness of feeling as had been shown by many Nonconformists at Dixon Green in connection with St. Thomas's Church.

I have no doubt there are many things in Farnworth, as elsewhere, that would be much better than they are if people would regard the points in which they agree rather than the points in which they differ; and, where no vital principle is involved, would combine in efforts having for their object the common good of all. I have always endeavoured, so far as my influence has gone, to encourage this temper.—I remain, rev. Sir, yours faithfully,
J. MANCHESTER.
Rev. W. Hewgill.

THE DIOCESE OF LLANDAFF AND THE VOLUNTARY PRINCIPLE.

(From the *South Wales Daily News*.)

The Nonconformists of Wales were on Thursday honoured with the testimony of a lord bishop of the Church of England, three peers of the realm, together with a small army of deans, canons, vicars, and distinguished laymen, that, after all, the voluntary principle is the true source from which the Church's work should be maintained. Such testimony is of exceptional value, because the State Church claims apostolic succession in a way which suggests perfection all round; and if, after several centuries of experience, Churchmen appeal in their extremity to the voluntary principle, they thereby practically admit that they have been going in the wrong way. It is never too late to mend, and we honour Welsh Churchmen for seeing how the truth lies, and making an honest confession. One such confession, however, involves more, and at Thursday's meeting representative clergymen of the diocese of Llandaff and elsewhere candidly confessed that the tide of battle was going against them. Even so stalwart a soldier as Lord Aberdare made explanations illustrative of the progress of the Church in his own neighbourhood, which proclaim, as it were, on the very house-tops, that the State Church in Wales has lost its hold on all save a mere fringe of the population, and that even those directly affected by the religious influences of Episcopacy are sunk in lamentable lethargy, so far as carrying on this Church's work is concerned. We have no wish, and no intention, to point the lesson of disestablishment by the outspoken utterances of a meeting convened—like Dean Swift's charity hearers—to bring down “the dust.” Such reflections are self-evident. We are more anxious to ask the earnest clergymen and laymen of the diocese of Llandaff—and for that matter Churchmen in every diocese of England and Wales—if the alienation of the people does not teach them the necessity of a new departure? Since 1840 Churchmen have built close on two thousand churches, at an expense, including cathedrals, of nearly 30,000,000*l.*; they have set agoing from thirty to forty voluntary associations, with the view of affording special aid for special purposes. Yet, although the Church has a total revenue of from seven to eight millions sterling per year, the masses do not respond to her invitations, and her curates are still systematically starved. Money enough can be found, by spasmodic and other efforts, for re-building cathedrals and erecting new churches, but no plan has been invented for filling them, as thousands of voluntarily supported chapels are filled. Then the Church, instead of going forward with giant strides in the work of saving souls—inviting all other Christian bodies to join hands with her—too often sends her clerical emissaries out to repeat the fable that the ministry of Nonconformity, being outside of apostolic succession, have no claim to administer the sacraments. We consequently ask Churchmen if the time has not come when they should seek to draw nearer to Nonconformists in the everyday work of evangelisation? Let the clergy but apply their own teaching to their own work—illustrate in practice the faith they preach—and if they fail they may rest assured the fault is not theirs. With the echoes of the speeches delivered in the Cardiff Town Hall ringing in their ears, does the triumphant march of Nonconformity—that is, of the voluntary principle in Church management as opposed to State endowment—not teach Episcopalians, in the scientific jargon of the day, “the survival of the fittest”? Unquestionably that is so in England, Scotland, and Wales, and equally true is it of the United States of America, where the churches are finer in structure and fittings, the ministry better paid, and the mission work at home and abroad more liberally carried on than among ourselves. There no State Church lingers in Old World traditions. All churches appeal to the voluntary principle, and all succeed. Even the Latter-Day Saints have taken to the Nonconformist principle, with results which, if stated in detail, would make the ears of Episcopal Welshmen tingle with shame for leaning so much on the State crutch. One church alone in Cardiff—the Presbyterian—contributes 1,000*l.* a year for church purposes—and, as was stated at Thursday's meeting by the vicar of Wrexham, the Methodists of Cardiff alone collect as much for foreign missions yearly as the whole diocese of Llandaff does for its diocesan society.

It has been frequently stated that the most Protestant of churches are those of Presbyterian Scotland, and after much stirring up, with the contributions of millionaires thrown in, the Church of Scotland, with all its State endowments, has not been able to get beyond 8*s.* per head, while the voluntarily supported Free Church of Scotland gives more than 12*s.* per head. The history of contemporary churches teaches the State Church of England and Wales that it will not realise the best results till it has put its professed faith in the Master to the test. As a matter of fact, the Church of England is the wealthiest religious corporation in the world, yet the hat is always going round; her curates are on short allowance; and the unvarying cry is for more men and more money. The ministry of Dissent, affected by every breath of trade depression, and dependent on the poor man's penny and the widow's mite, suffers nothing like the agonies which Thursday's meeting displayed. While the Church cries for more culture, Dissent demands more earnestness; while the Church is absorbed in internal controversies, Dissent forgets its differences in a common purpose—asking but for one test of Christian belief—the sacrifice of the Meek and Lowly One. How despicable is it that no Church of England clergyman can enter a Dissenting pulpit, while a bishop like Dr. Jones, of St. David's, candidly admits that but for Dissent there are districts in his diocese that, in the past, would have been without religious ministrations! We therefore repeat the query—Are Churchmen prepared to make a new departure in which dogma shall have no place, save the dogma of the Sermon on the Mount?

The meeting referred to above was held on behalf of the Llandaff Diocesan Church Extension Society, in the Town Hall, Cardiff. The bishop of the diocese occupied the chair, and there was a large attendance. Amongst the speakers were Lord Aberdare, the Dean of Bangor, Lord Jersey, the Rev. D. Howell, vicar of Wrexham, Dr. Vaughan, the new Dean of Llandaff, Lord Windsor, Canon Gregory, and Mr. Octavius Morgan. In his speech on the occasion Lord Aberdare alluded to the great work which had been accomplished in the diocese; the average expenditure for the last ten years having been 114,000*l.*, the whole of which was the result of voluntary action. In Monmouthshire the population had increased since 1851 from 45,000 to 195,000. Fortunately they had their zealous Nonconformist friends to share the burden. But for their efforts Wales would have been a heathen country. And in concluding he reminded his hearers, amid loud cheers, that the game they were playing was a winning game against crime, vice, and ignorance, and not against Nonconformity. Mr. Howell spoke in a similar spirit, pointed to the Wesleyans of Cardiff as an example of liberality that should shame Churchmen, and strongly condemning the present system of church patronage, by which the good work of one clergyman was often undone by his successor, while the parishioners were helpless. Dr. Vaughan, who was received with much enthusiasm, also expressed his reliance upon the Protestantism of Churchmen and the catholicism and sympathy of Dissenters. There were other noticeable points in the speeches to which we have not space to advert. Some considerable subscriptions were promised.

ECCLESIASTICAL MISCELLANY.

A suggestion has been made by some friends of the Bishop-elect of Durham to provide him with a suffragan, so that he may devote a portion of his time to theological studies.

The *Daily Chronicle* understands that the Rev. H. Paddon, M.A., late vicar of High Wycombe, the Rev. C. T. Astley, M.A., late vicar of Gillingham, and another vicar, who has resigned his incumbency, have joined the “Reformed Episcopal Church.”

A COOL DEMAND.—A movement is on foot in Ireland with the view of bringing under the notice of Parliament as claimants on the Church surplus the minor incumbents of the Irish Church, who have suffered greatly by disestablishment. The Archbishop of Dublin presides over it.

THE FALMOUTH RECTOR'S RATE.—Mr. Montague Bere, county court judge, gave his decision on Friday in the Falmouth rector's rate case, upholding the legality of the rate, by which every house occupier or owner in Falmouth is compelled to pay to the rector a rate of 1*s.* 4*d.* in the pound.

DR. NEWMAN is now on his way to Rome to attend the Consistory at which he is to be made a cardinal. His return is fixed for the middle of June. It is understood that adequate provision has already been made by the thoughtful generosity of a few Catholic noblemen to enable the new cardinal to maintain the state befitting his high ecclesiastical dignity.

THE BLESSING OF BELLS, it would seem, is becoming an established institution. The Bishop of Dover has consecrated a new peal of eight bells at the parish church of Folkestone, and at Lyneham, Wilts, and in Thetford St. Mary, Essex, there have been similar ceremonies. The consecration, however, of the vane on the top of a spire which took place at All Saints', Roffey, last week, seems carrying these matters too far.

THE PROGRESS OF RITUALISM.—While we freely admit that perhaps the more explicit outward manifestations of advancing Catholic belief are less noticeable this Easter than in some years, we see no cause for despondency. Quite the contrary. Passion music and floral decorations are doing their

work in the hearts of the people, and are insinuating there the reception of the sacramental idea—an idea which is perhaps all the more willingly received in many cases because those who accept *and* those who plant it have often no idea what flower the seed is certain to bear, if it do but germinate and take root.—*Church Review*.

ANOTHER NONCONFORMIST SECESSION AT PRESTON.

—The Rev. E. Walters, who for some years has been pastor of the Fishergate Baptist Chapel, has announced his intention to secede from that denomination on purely conscientious grounds. He was very much liked by his congregation, and his decision is much regretted. This makes the fifth Dissenting minister who has seceded within the last ten years—three having joined the Church of England and one the Established Church of Scotland, to which latter body Mr. Walters will probably ally himself. [Is there anything in the air of Preston, or are there any special local reasons, to account for this phenomenon?]

THE DECEASED WIFE'S SISTER QUESTION.—The bill for legalising marriage with a deceased wife's sister, which has been introduced by Lord Houghton into the House of Lords, as well as by Sir Thomas Chambers into the House of Commons, is of a very comprehensive character. The marriages which the bill proposes to legalise are those “heretofore celebrated or contracted at any place whatsoever, within the realm or without, or which shall hereafter be celebrated or contracted in England or Ireland, in the office of any registrar under the provisions of the Acts relating to marriages in England and Ireland, or to be contracted in Scotland or elsewhere.” Such a marriage will be excluded from the operation of the bill where either party has during the lifetime of the other been subsequently married to another person. With regard to past marriages, there is also a provision saving the right to title or to property, already vested or to be derived hereafter under an instrument already executed or under a will that has already become operative.

THE VALUATION BILL.—At a meeting of the Essex Chamber of Agriculture, held at Chelmsford on Friday, Sir T. Powell Buxton presiding, Mr. W. Lambton Lewis read a paper on the Valuation Bill, and the following resolution was carried:—“That this Chamber, while approving legislation having for its object the more equitable assessment of property, disapproves the present Valuation of Property Bill, and more especially those clauses which confer extensive powers on the surveyor of taxes, and the cumbrous and expensive mode of final appeal.” It was also resolved, on the motion of Mr. Holton, seconded by Mr. Courtauld, M.P.:—“That this meeting entirely disapproves the exemption of so much of the tithe from assessment as a clergyman may pay for the services of a curate, proposed in the 55th clause of the Valuation Bill.”

AN UPROARIOUS VESTRY MEETING.—For some time past differences have existed between the Rev. Charles Yeld, vicar of St. John's, Nottingham, and the parish warden, Mr. C. Bradshaw, as to the Ritualistic practices of the vicar, and at the vestry meeting on Friday there was a scene of the greatest disorder. A dispute arose as to who should have possession of a minute-book, and by a vote of the meeting it was, amid considerable uproar, handed over to Mr. Bradshaw, the vicar having hitherto kept it. The vicar then read a statement written by his own warden, reflecting on the conduct of Mr. Bradshaw. This increased the excitement, which at length culminated in a fight between some of the supporters of the vicar and those of Mr. Bradshaw. The police (some of whom, in view of a disturbance, had been stationed outside the room) were called in, and the meeting broke up soon afterwards amid disorder.

CHURCH QUESTIONS IN THE WEST.—The Diocesan Synod established by Bishop Moberly, and which is to meet next week in Salisbury Cathedral, has, a correspondent writer, raised some opposition on the part of a small section of the clergy. The Rev. W. C. Templer, vicar of Burton Bradstock, in Dorset, who has taken a leading part in opposing the practice of auricular confession, says he has always been against the establishment of diocesan synods; and adds that there is one comfort, and one only (humanly speaking)—no Convocation, no diocesan synod, can legislate. Sir Molyneux Hyde Nepean, Bart., patron of the living of Bothenhampton, where the alleged teaching of auricular confession recently took place, in connection with special mission, has written a letter in which he says that when he presented the Rev. E. J. Towne to the living he believed Mr. Towne to be a moderate man; and to this the rev. gentleman replies that he is a moderate man, but that he does not see why Bothenhampton should not have the same services as other parishes have. It is understood that the late mission at Bothenhampton will be discussed at the synod.—*Pall Mall Gazette*.

THE BISHOP OF MANCHESTER ON FEW RENTS.—The Bishop of Manchester has sent a long letter to the *Manchester Courier* on the subject of church building, in the course of which, referring to few rents, he says he hopes that Manchester Churchmen, whatever they do, will pause before they advocate a principal which, however deemed necessary in a time when the conceptions of the Church's duty to the people were narrow and inadequate, really sacrifices the character of a National Church, renders her ministrations practically inaccessible to the great mass of the people, introduces into a sphere where all are equal before God the incongruous idea of privilege, and is, he believes, out of harmony with the more liberal and general aspirations of the age. “I wish Churchmen (Dr. Fraser

proceeds) would understand there are better ways of providing a clergyman with an adequate income than by means of appropriated and rented pews. In Broughton Park Congregational Chapel, as I learn from their year-book, all the seats are free, and yet the congregation raise for their minister an income of 800*l.* a year. In the Church of England, trusting too much to our old endowments, which are quite inadequate to meet modern needs, we have hardly yet tried the experiment of appealing frankly and truthfully, on the simple ground of work diligently and faithfully done, to the liberality of our people."

THE RITUALIST PROSECUTION AT MANCHESTER.—At a meeting of the English Church Union held in Manchester on Thursday evening, reference was made to the prosecution for Ritualist practices which has been instituted against the Rev. S. F. Green, rector of St. John the Evangelist's, Miles Platting. A resolution expressive of sympathy with the rev. gentleman was carried, and a general condemnation was made of the Public Worship Regulation Act, which was described by the Rev. W. J. Knox-Little as an "execrable statute." Mr. Green addressed the meeting, stating that he did not intend to put in an appearance before any court of law, as he did not recognise the right of Lord Penzance to try such cases. In a letter addressed to the churchwarden of St. John's, the Bishop of Manchester had set forth that he "could not refuse to carry out an Act of Parliament." This, in the opinion of Mr. Green, was "endorsing the whole spirit of prosecution," and "the most degrading confession that was ever yet made by a bishop who, had he lived in Queen Mary's time, with the principles he now enunciated, would have burned every soul that came before him." These statements (the *Manchester Guardian* says) met with a cordial approval on the part of the audience, which was largely composed of ladies. The same paper states that all the expenses incurred as defendant by the Rev. S. F. Green, will be defrayed by a well-known family of Manchester Churchmen, who, while moderately "High Church" in their views, are by no means favourable to extreme Ritualism.

LEEDS NONCONFORMIST UNION.—The fifth annual meeting in connection with the Leeds Nonconformist Union of Young Men's Societies was held on Wednesday night in the Albert Hall, under the presidency of Dr. Cameron, M.P. for Glasgow. There were also on the platform the Hon. Auberon Herbert, Mr. Neville Goodman, M.A., of Cambridge; the Rev. Dr. Hutton, of Paisley; the Rev. T. Michael, of Halifax; Aldermen Tatham, Boothroyd, and Mathers; the Rev. E. R. Conder, M.A., and many other well-known gentlemen. The annual report, which was read by Mr. Reynolds, one of the hon. secretaries, alluded to the active work carried on by the Union during the past year. It stated that the members now numbered 1,734, and had secured the adhesion of nearly every religious denomination in the town, and that successful efforts had been made to enlist the interest of the population, especially the young, in the principles of perfect civil and religious equality. The course of lectures on "Nonconformity in English History" had been specially successful. The Chairman made an excellent speech, mainly on the disestablishment question in relation to Scotland, and was followed by Mr. J. Hardaker, Councillor Beckwith, the Rev. T. Michael, Dr. Hutton, of Paisley; Mr. Neville Goodman, of Cambridge; and the Hon. Auberon Herbert, who spoke with much eloquence on the course taken by the Established Church in reference to national affairs. We regret that the demands upon our space this week prevent us from doing justice to the admirable speeches delivered. The resolution moved by Dr. Hutton was as follows:—"That, considering the strength and maturity of the public sentiment—first, in reference to the disestablishment of the Scotch Kirk; and, secondly, with respect to the settlement of the burial controversy in England, on the basis of Mr. Osborne Morgan's resolutions—this meeting earnestly and emphatically urges upon the Liberal leaders the immediate adoption of these two questions as part of the Liberal policy, not only as long-delayed acts of political justice, but as measures that would call forth a large amount of energy and enthusiasm throughout the rank-and-file of the Liberal party at the next general election." At the close of the proceedings, on the motion of the Rev. E. R. Conder, seconded by Mr. Joseph Lupton, votes of thanks were accorded to the chairman and speakers.

THE RIOTS IN CONNEMARA.—The trial of the Rev. Mr. Rhatigan, a Roman Catholic curate, of Clifden, Connemara, for taking part in a riotous assembly when a Protestant schoolmaster was assaulted and one of the police seriously injured, is now taking place before the resident magistrate (Mr. Parkinson) and other justices amid much local excitement. One of the policemen, named Murphy, deposed to words used in the chapel by Father Rhatigan, who called on the people to attend at Clifden, if necessary, every man, woman, and child in the parish, and show they were no cowards, and that they loved their faith better than the world. He charged his congregation with being cowardly, so cowardly that one would imagine, when talking to a magistrate or the police, that they were actually standing on the Queen's toes. When the congregation left the chapel cheers were given for Father Rhatigan, and the people passing by the house of a man named Courney, who was a convert to Protestantism, broke his windows and threw stones. Constable Murphy stated further that he advised the crowd to disperse, when Father Rhatigan said, "Policeman, my people will not be dictated to by

you or any one but myself." After the Court rose on Thursday the streets were crowded, and the police force in the occupation of the district were on strict guard. Armed patrols were despatched in the direction of the disturbed districts. A further outrage is reported to have occurred at a place called Ballinahoy, two miles from Clifden, where a mission school was wrecked. The magistrate (Mr. Parkinson) stated in court on Thursday that he had been directed by the Government to announce that if any more attempts took place in Ballycornee a special police-station would instantly be established there. The excitement is intense throughout the whole district. Sixteen people have been committed for trial in connection with the religious riots in Connemara. For thirteen of the persons charged bail has been refused, and they have been sent to Bridewell. The excitement in the neighbourhood has somewhat abated, but the special police are to remain. Another outrage is reported. As the Rev. Mr. Brown, Protestant clergyman, was driving home to Kill at night stones were thrown at him at the cross road leading to Kill and Claddaghduff, about two miles outside Clifden. A servant boy on the car was struck. The county inspector sent a protection party to the house afterwards, but Mr. Brown did not consider their presence necessary.

ECCLESIASTICAL AFFAIRS IN SCOTLAND.—The Edinburgh correspondent of the *Times* writes:—"The best proof of the fact that disestablishment has heavily charged with its presence the air of Scotland is the fact that it makes itself felt in unlooked-for ways and quarters. Dr. Begg is quite satisfied that disestablishment, as a preliminary to the re-establishment of Romanism, is at the bottom of Mr. Gladstone's raid on Midlothian; and he has published a manifesto to the electors, in the shape of a letter to Lord Beaconsfield, setting forth the historical, logical, and anecdotal grounds of his belief. It is well understood that in many quarters the recent school board elections have been seized on as an opportunity of trying the strength of parties. Some persons allege that this is the true explanation of the ecclesiastical rivalry which has formed the chief characteristic of these contests, and that the success of Churchmen or of Dissenters in different constituencies may be taken as a popular vote against or for disestablishment. The latest connection in which the matter has come up is in that of the approaching census returns. It is proposed that every person should give, besides his age and occupation, the Church of which he is a member. The proposal originated, I believe, within the Free Church, where it is thought that the result would be to show the weakness of the Establishment. The Established Church is said to be not averse to the plan, in the belief that it would come well out of the ordeal. The United Presbyterian Church, however, objects to the proposal, on the ground that the churches would issue an urgent 'whip' for the occasion, and that the Established Church would get the benefit of the numerous class of nondescripts who, for respectability's sake, would return themselves as its members. It might be supposed that the 'Free' Church was quite as likely to gain adherents of this kind. But a more serious objection to the proposal is what some persons denounce as its inquisitorial character. It can hardly be doubted that many would, on this ground alone, refuse to make any return under the head of religion; and thereby the value of the returns would be seriously impaired. It would at the same time be obviously unsafe, and indeed unwarrantable, to conclude on the one hand that all who returned themselves as Dissenters were in favour of disestablishment, or that all who called themselves Established Churchmen were opposed to it. In these circumstances it must be evident that unless a direct *plébiscite* is taken by boldly putting a 'disestablishment' column into the returns, the census will be followed by a statistical wrangle which will not be edifying, and can hardly be expected to be amusing."

THE EASTER VESTRIES AND RITUALISM.—The Easter vestry meetings for the election of churchwardens are now rapidly and entirely losing their old stereotyped face of formal routine and clerical dictation. The Ritualists have disturbed to the very bottom the stagnant waters of lay acquiescence and latent Protestantism. The vestry meetings this Easter have, from Michael's Mount to Berwick bounds, and from Lynn to Milford Bay, raised a voice of hoarse protest, forerunner of the thunder, against the usurpations and sacerdotalising lawlessness of the clergymen who forget or put out of sight the fact that they are not so many Popes and despots in God's vineyard, but the ministers of a Protestant Church and under bonds to their masters, the people of England. Acts of Parliament may turn out to be snares and delusions. Ritualists are very strongly warned by parishioners in vestry assembled that they will not be permitted to undo the work of the Reformation, and to act each like a usurping Pope in his corner of the vineyard, where he is not a lord, but a servant under contract. Outside there is unlimited liberty for all mediæval vagaries and theatrical shows. Inside the Church the laity are likely to be masters, although the battle may be tough and long. They are only rediscovering their power and their rights. But they have in a very short time made rapid progress, and more may be expected, since the full efficacy of vestry criticism and control has not yet been fully tried. We are not aware that any Ritualistic plague spot has broken out at Guiseley, but the Guiseley vestry meeting, which, by the way, stands

adjourned from last to next Wednesday, is a very significant proof of the awakening of lay power. The living of Guiseley is a good one, if, as stated at the vestry meeting, the income be something between 1,000*l.* and 1,200*l.* a-year. The patrons are Mr. G. L. Fox for two turns and Trinity College, Cambridge, for one. Recently the Rev. E. Thomas has succeeded the Rev. T. B. Ferris as rector of Guiseley. The late rector held the living for nearly twenty years, and had, we believe, no reason to complain of the injustice or exacting harshness of his parishioners. Mr. Thomas, who has not been rector of Guiseley for many months, had to listen on Wednesday to uncompromising reproaches, which, if true, were as reasonable as they must have been galling to him. When the rev. chairman called upon the parishioners to nominate a people's warden there was an awkward pause, we are told, until Mr. M. W. Thompson, of Park Gate, rose to "bell the cat" and to speak for the parishioners, who, he said, wanted to know whether Mr. Thomas was appointed for his own benefit or that of the parish; whether he would continue in lodgings or occupy the rectory; and whether it was his intention to work in the Sunday-school and visit the sick? The rev. gentleman tried to calm the rising storm by expressing his willingness to do what he could to fulfil the duties of his office. "Willingness" was a cold phrase, and sounded as if there was no incumbent duty to perform. But, indeed, the storm would not have been pacified by any profession of zeal to do his duty in respect to teaching, visiting, and social life in the future; for the subsequent speakers asserted that his voice was so weak that it could not be heard half the length of the church. It was pressed on him, therefore, that he should get a curate to assist him; but he did not accede to the proposal at once, and the meeting was adjourned, *re infecta*, to give him time to think over the matter. Down South, Church livings may be treated as livings, and not as charges. The southern farmer would no doubt sleep more comfortably if the parson's voice did not buzz over his head. In these northern regions there is no chance for sinecurists, and no patience for neglect of duty or inefficiency. So, assuming the allegations of his parishioners to be well-founded, Mr. Thomas must wake up to the work for which he is well paid; and if he cannot overcome his vocal weakness, he can well afford to place a married curate in the deserted rectory, and to pay him £200 a-year out of his very handsome official income.—*Bradford Observer.*

AMERICAN JOTTINGS.

The trial of Dr. De Witt Talmage, before the Brooklyn Presbytery, is arousing intense interest. The report of the committee appointed to inquire whether a formal investigation was necessary and desirable, states that there are no rumours or evidence against his doctrinal soundness, but that "some of his methods are out of harmony with the practice of the Christian Church." The report proceeds to formulate certain charges on "common fame," under the following heads:—

In that he acted deceitfully and made statements which he knew to be false in the matter of his withdrawal from the editorship of the *Christian at Work*, in the month of October, 1876.

In that at various times he published, or allowed to be published by those closely associated with him, without contradicting them, statements which he knew to be false, or calculated to give a false impression, in defence of his action and statements referred to in the first specification.

In that he repeatedly made public declarations, in various and emphatic forms of speech, from his pulpit, that the church of which he was pastor was a free church, and that the sittings were assigned without reference to the dollar question, although he knew such declaration to be false.

In that in the winter of 1876-7 he falsely accused J. W. Hathaway of dishonest practices, and afterwards denied that he had done so.

In that in the early part of the year 1878 he endeavoured to obtain false subscriptions toward the payment of the debt of the church, to be deceitfully used for the purpose of inducing others to subscribe.

In that in the year 1878 he acted and spoke deceitfully in reference to the matter of re-engagement of the organist of the Tabernacle Presbyterian Church.

In that he publicly declared on Sunday, February 2, 1879, that all the newspapers said that he was to be arraigned for heterodoxy, and used other expressions calculated to give the impression that he expected to be arraigned on that charge, although he knew that he would be arraigned, if at all, on the charge of falsehood, thereby deceiving the people.

In support of these allegations a list of witnesses was given, and when the report was presented Dr. Talmage demanded a trial. This was fixed for March 24, and is still proceeding on adjournment. An attempt to set aside the first, second, and fourth charges failed, although the moderator at the outset ruled for their omission. The *Interior*, the Presbyterian journal of Chicago, says:—"No matter how trivial and groundless the charges may prove to be, still Dr. Talmage has received a blow from which Satan and the satanic press will see to it that he never recovers."

Mr. Moody has been in Baltimore since October, having taken up his residence there for the winter that he might put his children to school, and also

that he might apply himself to study after seven years of continuous active labour. These intentions he has carried out; but, so far from resting as to his great work, there has probably never been a time when he has been more energetically engaged. For the last month he has preached four times a day, or, rather, once in the day-time and three times after dark; the last meeting being for men, at nine o'clock at night. His plan has been to take one or more churches as centres in different districts of the city and to carry on services for a month in each district.

Joseph Cook has completed another course of lectures in Boston, and the committee in charge have decided to arrange for another course of monthly lectures next winter. Now that the novelty has somewhat died away the attendance has been less crowded than formerly, but the influence exerted and the interest aroused are still very great.

Another name still more familiar to an earlier generation of Englishmen was that of Elihu Burritt, "the learned blacksmith," as he was commonly termed, and whose death has already been announced. Though he had outlived some of his earlier fame, yet his real philanthropic work will not be forgotten; and an extract from a letter written a couple of years ago shows that he had by no means given himself over to old age:—

"I feel," he says, "that I am played out as a lecturer before American audiences. Then I expect to go to England next summer, to see old friends once more, and to look after my books, new and old. I have just sent to London my 'Sanskrit Grammar and Reading Lessons,' which will probably be put to press about the 1st of July, and I must be on hand to correct proofs, &c. Then I am deeply in my philological work. I have finished the Sanskrit, Hindustanee, and Persian series, and am about half-way through with the Turkish, in the end expecting that the four languages will be issued in one large volume; but in parts at first. Then I intend to take up the Semitic family, or Arabic, Hebrew, Syriac, and Ethiopic, and to do the same by them. Thus, you see, I am beginning a work which should occupy a long life, and I am in its evening hours."

Since the return of the Jubilee Singers from their European tour last summer, most of the young ladies have been resting at Nashville, Tennessee. A few weeks ago they determined to give a concert to the people of Nashville, and for that purpose secured the Opera House, the finest public hall in the city. The effort was made to secure their consent to make a division in the colour line; but they took the position that, rather than compromise principle, they would relinquish the concert. The tickets were sold without reserve seats. When the concert came off it was found that of the four hundred in attendance the first night about half were white and half were coloured, and they were indiscriminately mixed. Such a spectacle is seldom seen in a Southern city, and marks an era in the progress of the coloured people toward recognition. The concert was of the best that the Jubilees could afford, and the singers were greeted with a most enthusiastic reception. It is possible that they may make another campaign through the north next year.

Among the small items of personal and general news among our American exchanges are the following:—"Jerome Bonaparte, a grand nephew of Napoleon I., who is a lawyer in Baltimore, is a candidate for the vacant position of United States district judge in that district." "The venerable Dr. Stephen H. Tyng, sen., so long rector of St. George's Church, in New York, is understood to be preparing an autobiography, the first part of which will soon appear." "A society, chiefly composed of 'Liberal Jews,' has been organised by Felix Adler, at Cincinnati. It is much opposed by the older Jews, and all who join it are threatened by the rabbi with excommunication from the synagogue." "The Rev. Abel Manning, of Goffstown, is now ninety-one years old. He has preached 5,000 sermons, one year in Vermont preaching 300, and now, he says, some ministers want to preach but one a week." But commenting on this the *Boston Congregationalist* writes:—"Probably he did not attend a Sabbath evening service, give careful instruction to a teachers' meeting during the week, and conduct a Bible service, besides doing steady work in the Sabbath school." The same paper records a greater instance of longevity in the case of Nathan Wheeler, a deacon in the church in Temple, who is now ninety-seven years old. He used to be precentor, singing the first line of the hymn to give the people the pitch, till "Psalm-books" were recommended, so that a whole verse might be sung without stopping, and thus save time. When a bass-viol was first carried into the church, a man and his wife left the house angrily. And when the singers sat in the front gallery seats, it gave offence to many.

Of statistical matters we read that there are estimated to be 6,400 ecclesiastical organisations in the State of New York, with 1,300,000 enrolled members in round numbers and seating capacity in houses of worship for 2,600,000 persons. The value of property is 117,600,000dols., of which the Episcopalians own 24,600,000dols., and the Roman Catholics 22,700,000dols. Outside of the city of New York the proportions are very different. The Roman Catholics of the United States receive this year 310,000l. from the Society for the Propagation of the Faith; a much larger amount than they contribute to that society. They gave less than 58,000l. last year. The *New York Times* says, "the amount of tobacco produced in the United States in 1877 was 195,500,000 pounds.

Of this our people consumed 184,000,000 pounds—over four pounds for each man, woman, and child. In England the average per head is nearly one and a half pounds—only about one-third as much as we use."

Toronto Episcopalians have been sorely exercised in the matter of electing a bishop to succeed the late Dr. Bethune. There has been considerable party spirit in the diocese, and in the synod there was a deadlock, there being no choice until the twenty-fourth ballot was taken. The High Church party nominated Archdeacon Whitaker, and supported him until after the nineteenth ballot, when his name was withdrawn. Then they voted for Principal Lobley. The Evangelicals gave their votes steadily for Dr. Sullivan, of Chicago, until after the twenty-third ballot. Archdeacon Whitaker had from the first a majority of the clerical votes (77 out of 101), while Dr. Sullivan commanded a majority of the lay vote (53 out of 94). After the twenty-third ballot had been taken without result, a conference was held, and a compromise was agreed upon, by which Archdeacon Sweatman, a Low Churchman, was to be chosen, and the Evangelicals were to disband their church association, which has been obnoxious to the other party. Accordingly, Archdeacon Sweatman was elected on the twenty-fourth ballot by a nearly unanimous vote, and both parties are said to be pleased with the result.

NOTES ON FRENCH AFFAIRS.

(From a Correspondent.)

When the past career of M. Blanqui is borne in mind, his election for Bordeaux by the votes of nearly seven thousand citizens, giving him a majority of more than fifteen hundred over the adverse candidate, affords strong evidence of the set of public opinion in that important city of France. Sober-minded friends to Republican principles will solicitously watch for some signs of the mellowing influences of a bitter experience on the mind of the new Deputy. Whether he, and such as he, will think it well to imitate the moderation and self-restraint of M. Gambetta, remains to be seen; but, on the side opposed to them, the evidences of utter intolerance and self-assertion are multiplying daily. Several Lent preachers, it was stated from Rome before Easter, are to be prosecuted by the Italian authorities for altar harangues exciting to hatred and contempt of the Government, while, at the same time, we were favoured with a prose version of a couplet or a triplet by Garibaldi, in which the venerable patriot, addressing the poet Cavallotti, said, "Tell me, Felice, will not this people, freed from the tyrant, from the cunning sower of lies, have one day its revenge; and, bursting forth from its miserable hovels, will it not one day turn thrones, and temples, and mendacious culture into a sea of blood?" None will be at a loss to know who are meant as sowers of lies, whether chief or the underlings. Had such words been spoken openly to the people concerned, their utterance under whatever provocation would have been questionable, and, indeed, worthy of severe condemnation. Looked at as a private expression of feeling, although they have become public in this country, the words may be regarded as the irrepressible outburst of a deep conviction that the Jesuit *Æthiop* will never change his skin, however he may cover it, nor the priestly leopard the spots thinly disguised under a surplice. These allusions, it is unnecessary perhaps to say, are not meant to apply to the dark character of the still-pending Antonelli lawsuit, or to the imminently impending case against Monsignor Maret, curé of Vesinet, in France, formerly a Pope's chamberlain in the Vatican, whose moral character has been assailed with serious charges. No, the reference is not to instances concerning the individual breaking down, or vows of celibacy taken by clergymen, whether cardinals or curés, but to the menacing attitude on a large scale of Church and State.

It is evident that the Minister of Public Instruction in France anticipates a fight *à outrance* between them. While engaged the other day in distributing prizes awarded to students in provincial societies of a learned order, which are now three hundred in number, doubling the budget of superior public instruction, and causing "laboratories to spring up as by enchantment," M. Jules Ferry took the opportunity to mention the bills that go by his name, *les lois Ferry*, as the Nismes *Evangeliste* styles them:—

He (declared the Minister) was for unity in liberty, and would raise a warning voice against those pretended friends to freedom who sought only to destroy the national unity. Under the specious name of liberty, the restoration of slavery and despotism was being prepared. But he made sure of success, because the right and duty of the State to possess not a monopoly, but the control, of public instruction was founded as well on the best national traditions as on enlightened modern opinion.

As those who wear the surplice are subterranean in their operations, he must be more than a ferret who should track them out. Yet we know whereabouts they are by the hillocks they throw up—"the got-up petitions," as M. Ferry stigmatises them, and which, the *Evangeliste* states, had promised to attain to "monstrous proportions." Our outspoken contemporary, for his part, makes no disguise of the sentiments of those who think with him.

We highly approve (says the *Evangeliste*), that efforts should be made to bring back the clergy within the limits of the laws. They ought to be no longer allowed to direct public schools—establishments,

that is, springing from the State and the Communes. In a land of equality and of liberty the instruction given in the name of the State ought to be absolutely laical. No more communal schools, then, in the hands of the Congregationists! We scarcely need add that we are for the suppression, the immediate suppression, of the monstrous abuse named "Letter of Obedience." It is truly incredible that, ninety years after the Declaration of Rights, there should still be in France two different rights in the matter of verification of the aptitudes necessary to a schoolmaster—the right of the State to require a warrant of capacity, and the right of the bishops to dispense with it. Away, then, with "Letters of Obedience"! It seems to us quite natural, also, that in a country strongly centralised like France, the State should have the exclusive right of conferring degrees, and should reserve to its own establishments that title of "Universities" which, assumed by others, might lead to troublesome confusions. Let the State, then, have the sole right of conferring degrees. But is it needful to go further in this way, and, under pretext of checkmating the clergy, to forget towards it the principles of true Liberalism? We frown not. To think of interdicting private and free teaching to men furnished besides with diplomas required by law, for the sole reason of their attachment to a religious congregation, appears to us to be invasion of their rights as citizens. We must not borrow the principles of our adversaries to be turned against them. We, for our part, are not partisans of liberty of property solely, but of liberty without epithets. Besides, everybody knows what in practice this famous liberty of property comes to: it is, for those who grant it, liberty for themselves and their friends—privileges, in fact, reappearing under the most odious form. Now, we detest privilege in *carrière* as much as privilege in *casock*. Are we not menaced with the sight of intolerance of free thought succeeding to that of Ultramontanism. Have we not just seen a Protestant Liberal (Master of Conferences in the Theological Faculty of Paris, *proh pudor!*) recommending the State to laicise the teaching of sacred history—to patronise, that is, the adventitious Theism of M. Maurice Vernes and his friends in the matter of religious history? Those Protestants who are blinded by their hatred of Catholicism to the point of approving every shackle put upon its progress, have not reflected that our efforts for the propagation of the Gospel might to a great extent suffer injury from restrictive laws imposed upon congregations.

In illustration of the skill of the priests in thus denouncing laws which cramp themselves, our contemporary tells a story of a Dominican with whom M. Duruy had once to do. The white-robed monk wanted to set up a secondary school at Arcueil. "Very sorry, reverend father," said the Minister, "but as your order is a society unrecognised, I may not grant authorisation." The monk Captier bore the rebuff with the imperturbability which only a monk could command, and took leave with the greatest politeness. A fortnight after he returned, and sent in his card as "Monsieur l'Abbé Captier, priest in the diocese of Paris." This time he had doffed his white robe and donned a brand-new black cassock, with mantle and collar; and there was nothing for it but to give to the abbé the authorisation refused to the reverend father! Thus, says the narrator of the story, the Jesuit fathers, called upon to shut their schools, will reopen them under the name of abbés; and what can hinder them? The remedy would be for citizens to know a little better how to defend themselves.

The Earl of Shaftesbury is to open at noon to-morrow at the Oriental rooms over Blackfriars station on the Metropolitan District Railway a bazaar on behalf of the Tonic Sol-fa Collège. The bazaar will last three days.

Professor Blackie reports the close of the subscription for the endowment of the Celtic chair, the sum being 11,937l. 5s. It has been agreed, on the suggestion of his committee, to postpone the appointment of a professor for twelve months, in order that the capital fund may be increased. The title of the chair is to be "The Chair of Celtic Languages, History, Literature, and Antiquities"; and the professor holding it is to be bound to teach the Gaelic language practically, as long as it is "a recognised medium of religious instruction in the Highlands."

In the May number of the *International Review* there will be contributions from Mr. Longfellow and Mrs. Mulock-Craig, the author of "John Halifax, Gentleman," and Mr. Hamilton will conclude his account of the Art Exhibition at Paris in 1878, dealing this time principally with American artists.

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scribers, but may commence at any date.

IN order that we may give full reports of the meetings of the Liberation Society and other anniversaries, the next number of the *Nonconformist* will be postponed for a day, and will appear on

THURSDAY, MAY 1ST,
Instead of Wednesday, April 30th.

Subscribers and Advertisers are requested to note the alteration.

The Nonconformist.

WEDNESDAY, APRIL 23, 1879.

THE WEEK.

At midday yesterday the chief thoroughfares of the metropolis were the scenes of much excitement, owing to the publication of telegrams from St. Vincent announcing the relief of Ekowe by Lord Chelmsford. The somewhat confused news of yesterday is made clear this morning by further details, though the official telegrams are a complete muddle. It seems that the mixed force sent across the Tugela, which included only the British reinforcements that first arrived, was unmolested till within fifteen miles of Ekowe, where the advancing column had been observed from the watch-tower of that stronghold. After heavy rains on the night of the 1st of April, which must have been sorely trying to an army without tents, the Zulus attacked the entrenched British camp at dawn, coming down from the surrounding heights in masses with great impetuosity, and endeavouring to envelop Lord Chelmsford's entrenched force. He was thoroughly prepared for them. Though received with a terrible and continuous fire from the breechloaders and Gatlings, the brave warriors pressed onwards over heaps of slain, but were unable to penetrate nearer than within thirty yards of the trenches. Within two hours at the utmost, 1,500 of the Zulus, out of some 10,000 who joined in the attack, were killed by the deadly weapons of our troops, and they were pursued in their precipitate retreat by the mounted infantry and native contingent. The British loss was only five killed and some fifty wounded. The terrible battle and its results were seen from Ekowe, and next morning Lord Chelmsford with an adequate force marched to the fort without meeting a Zulu. Colonel Pearson and the garrison, which still had plenty of food and only one hundred sick and thirty dead, were brought away and sent south. The place has been entirely abandoned, but an entrenched camp was to be made at Gingihlovo. The defeat of the 2nd of April seems to have completely disorganised the Zulu army, which, according to advices of the 8th, had been quiet—King Cetewayo, according to one doubtful report, having since fled beyond the Black Umfolosi river.

There has also been serious fighting on the Transvaal frontier, which was imperfectly reported by the preceding mail. With a view to create a diversion in Lord Chelmsford's favour, or else to capture herds of cattle which were for a time secured, Colonel Wood with a force of 400 men took possession of the Mhlobana Mountain on the 28th of March; but the enemy being strongly reinforced surrounded the position, and the British suffered heavily in cutting their way through, losing some ninety men in killed and wounded. Next day Colonel Wood's column was again attacked at Kambula by 20,000 men, but after a severe conflict the Zulus were routed with great slaughter, and pursued by cavalry for a long distance.

We have yet to learn what ultimate effect the news of these victories over the Zulus will produce in the Transvaal, but according to the last accounts the Boers continued their passive resistance, and threatened to detain Sir Bartle Frere when he should appear amongst them! But it would seem that the South African colonists have completely turned round. They heartily

endorse the "thorough" policy of the High Commissioner, applaud the retention of Lord Chelmsford, and urge that the conflict should be prosecuted with the ample British force now under the commander-in-chief, 15,000 men, till the power of Cetewayo is entirely broken. The moral that should be drawn from all this sickening slaughter we have endeavoured to draw elsewhere. It is certainly not that of the *Times*, which this morning complacently assumes that we are engaged "in fighting the battle of European civilisation" in South Africa!

The reported advance upon Cabul is explained by the Chancellor of the Exchequer to be "a concentration of troops to the front" in order that the negotiations carried on by Major Cavagnari may have a reasonable chance of success. Strict orders, says Sir Stafford Northcote, have been given that no advance should be made without permission from the Home Government, and up to the present time no application to that effect has been made. But communications with Yakoub Khan are still going on. At Burmah matters remain *in statu quo*, but all the telegrams from Rangoon indicate that King Thebaw refuses all concession to the Indian Government, and appears to be bent upon war, even against the advice of his Ministers.

For the present the Egyptian difficulty remains unsolved. The Khedive's Envoy has been received by the Sultan, who is said to favour a compromise. The two Western Governments hesitate to take any united action, but would seem to have won over Italy to their side in respect to future policy. Ismail Pasha pursues his own measures unchecked. Resignations of European officials continue, and the Khedive is extorting from the wretched fellahs a year's taxes in advance, by which he is able to pay the interest due on part of the debt, and replace a portion of the sum, estimated at 350,000*l.* which he has sent to Constantinople.

The negotiations relative to Eastern Roumelia are not yet apparently at an end, although orders have been given from St. Petersburg that the withdrawal of the Russian troops is to be commenced on May 3. The chief of the remaining difficulties relates to the calling in of a Turkish force in case of an outbreak, during the twelve months while the province is governed by the European Commission. The other Powers would entrust a majority of the members of that body with authority thus to act upon an emergency; Russia requires unanimity—that is, reserves to herself the right of veto. But as the Czar, whose difficulties at home are of the most appalling kind, has lately expressed to our Prime Minister his anxious desire for the maintenance of good relations with England, some compromise on the subject will probably be effected.

North of the Balkans there are further signs of the growth of a healthy national feeling. The Constituent Assembly at Tirnova on Monday completed the discussion of their new Constitution—the clerical members having abstained from attendance since the clauses which would fetter freedom of conscience were rejected. The result is thus described by the correspondent of the *Times*:—

The original Constitution submitted to the Constituents was an artfully-drawn document, designed to deliver the Bulgarian people bound hand and foot into the hands of their prince. Had the present Assembly adopted this project and then elected the Russian candidate for the Bulgarian throne, the St. Petersburg Cabinet needed only to issue its orders to the Prince of Bulgaria and the people of this principality would have been powerless to oppose them. But these artfully-woven clauses have been ruthlessly swept away, and the Bulgarian Constitution is becoming a model of simplicity and decentralisation of power. There have been clear-sighted foreign brains making suggestions to the Deputies behind the scenes, and the latter have been sharp enough to follow the counsels given them. The Russians, from Prince Dondoukoff-Korsakoff downward, are simply dumbfounded at the results of their Constitution-making; but they are powerless to restrain the Deputies, who have taken the bit in their teeth in such a totally unexpected manner.

No doubt the Bulgarian deputation now in this country will find much sympathy with their aspirations owing to this changed aspect of affairs. Next week, probably, the new Prince

will be chosen, but whether he be Prince Ruess or a more strictly Russian candidate, he cannot now become a mere tool of the St. Petersburg Government.

In domestic affairs, perhaps the most important event of the week is the new attitude taken up by Lord Derby. Some days since his lordship, having perused the report of the Lancashire Union of Conservative Associations, of which he was, with Lord Beaconsfield, a vice-president—a report which highly eulogised the foreign policy of the Government—wrote to the secretary to request that his name might be withdrawn, as he could no longer, "under existing circumstances," act as a member of that body. The publication of this letter excited much sensation in the political world, and absolute dismay in Lancashire, and has been discussed by the Press as implying his lordship's definite secession from the party. A further published letter does not belie this inference. Lord Derby says that the foreign policy of the Government, from which he strongly dissents, appears to be in the main accepted by the Conservative party, and adds:—"I do not see how it is possible for me consistently to support in Lancashire what I have opposed in the House of Lords; and for the present at least I wish to hold myself free from all party organisations." This is a heavy blow to the Conservative cause in Lancashire, and has perhaps given a stimulus to the movement in favour of returning Lord Hartington for the northern division of that county, and thus rescuing a seat from the Government. His lordship's future position is clearly unknown to himself. If there were a middle party—which has never answered in England—he would no doubt become an influential member of it. His father, when he broke with the Whigs, and formed what was called "the Derby Dilly," found his home on the Tory benches. The son will probably take a reverse course. But, as the *Spectator* shrewdly remarks, "by throwing the party of caution into close alliance with the Liberals, it will, of course, strengthen the hands of Lord Hartington at the expense of the personal followers of Mr. Gladstone," and we may thus look forward "to a considerable interval of political torpor," after the country has been rescued "from the power of a Government which is neither Conservative nor Liberal, but reactionary, revolutionary, and thoroughly spendthrift."

Upon the weighty speeches of Mr. Bright at Birmingham and Sir W. Harcourt at Sheffield we have commented elsewhere. Mr. W. E. Forster has also addressed at some length a meeting at Rotherham, in which he generously eulogised Lord Hartington as an admirable leader of the Liberal party, and condemned with much vigour the foreign policy of the Government. The right hon. gentleman agrees with Mr. Bright that the general election will come sooner rather than later, for the Budget is "a dissolving Budget," and Ministers can hardly look forward with satisfaction to the prospect of meeting the country after such another legislative year as this. At present, however, the Government give no sign. They have not yet indicated any intention of bringing in a bill to appropriate the six vacant seats—for which there are many eager claimants—but their organs deride the constitutional objections urged by Mr. Bright against the holding of a seventh session. Meanwhile, Mr. Adam, M.P., has been telling his friends at Devonport that his party are prepared with candidates for all the English boroughs, and that he has reason to believe Scotland will tell a good tale for the Liberals.

But, as Dr. Hutton, of Paisley, remarked at the meeting of the Leeds Nonconformist Union at Leeds, this is not the time when the Liberal party should be led by its "whips," or when leaders should say "Go" instead of "Follow." On the occasion referred to the rev. gentleman—whose never-flagging energy has materially helped to ripen the disestablishment question in Scotland—made an interesting statement relative to the political prospects of

the Free Churches north of the Tweed. He says that in Scotland, out of forty Liberal members of Parliament, seventeen are favourable to disestablishment; there are six whose constituencies would see to their members' votes should they hang fire; thirteen who have declared that they will go with the Liberal leaders when they pronounce for it; and only four who are either opposed to disestablishment, or whose opinions are not known. Nothing was wanted to give unity and decision to this Liberal body in Scotland but the word of the leaders. Probably, however, they will no longer hesitate when the contest for Midlothian comes to be fought; for there, as elsewhere in Scotland, not only will the clergy of the old Kirk oppose every Liberal candidate, but will insist upon making the maintenance of the Establishment a test question in every constituency.

The prospect of a genuine revival of the iron trade has been overclouded by the serious strike of the colliers of Durham, who have almost unanimously refused to accept the terms proposed by the owners, viz., a reduction of wages to the extent of seven and a half per cent. Apparently the difference between masters and men is not considerable, and the latter are willing to submit the question to arbitration. But according to present appearances every colliery in that county will be closed by the end of this week, which will not only throw out of employment some 40,000 miners, but paralyse the important iron industries of the district, and to a large extent affect the shipping interests of the various ports. We can only hope that so great a calamity will by mutual concession be averted.

It will be seen from other columns with much concern that some of the foremost standard-bearers in the cause of Evangelical truth and religious equality have lately fallen. The veteran George Hadfield has, after a life of ceaseless activity and courageous vindication of his principles, gone to his rest. He was preceded a few days by John Crossley, whose simplicity of character, self-abnegation, boundless munificence, and readiness to assist in every noble work, have endeared his name to the entire Nonconformist community. With them we must couple Principal Harper, of the United Presbyterian Church, who took a foremost part in the well-nigh forgotten Voluntary Controversy in Scotland which paved the way for the Disruption, and was the harbinger of the Liberation movement in England. One by one the veterans of past religious and ecclesiastical conflicts and triumphs are passing away, and we could wish the signs were clearer that there are abundant recruits among the rising generation prepared to follow in their footsteps, and to emulate their noble examples.

In our last number we gave some particulars of the valedictory services in connection with the departure of two young missionaries to Zanzibar. They started from England to Zanzibar on Friday last, and will be joined at Aden by the foreign secretary of the London Missionary Society, who embarks at Southampton to-morrow. The offer of Dr. Mullens to proceed to Zanzibar for the purpose of making full inquiry on many points bearing on the interests of the Central African mission, and to superintend the arrangements for the journey of the new missionary party into the interior, has been cordially accepted by the directors. Difficulties have arisen as to the stations to be occupied, especially in Mirambo's town and territory, where a large portion of the goods have been detained by the chief, but the directors at their meeting on the 17th decided that it was not expedient for Dr. Mullens to proceed further than Zanzibar, "unless the vital interests of the mission should be manifestly dependent upon his accompanying the brethren up the country."

It is said that "George Eliot" is in very indifferent health at present, and unfit for much intellectual labour. Her medical advisers are said to be dubious as to the propriety of her undertaking any work of fiction for several years.

SKETCHES FROM THE GALLERY.

HOUSE OF COMMONS, Monday Night.

All the daily papers have reported that on Thursday the House of Commons met after the Easter recess. What actually happened was, that from sixty to seventy gentlemen gathered under the wing of the Speaker, and went through the customary formalities of an ordinary sitting. The House of Commons, in respect of holidays, is more than usually like a pack of schoolboys. At the approach of the various recesses the member who rises to put questions to the leader of the House as to the date of the holiday is always greeted with a cheer from both sides of the House, and is for the nonce the most popular member. Any attempt on the part of the leader to curtail the holiday is always met with prolonged groans, whilst extension by a day is hailed with a cheer, and one expects every moment to see half-a-hundred hats thrown in the air for very joy. But actually it appears of very little consequence what precise dates are fixed for dispersion and reassembling. There is a large proportion of members who always anticipate the holidays by the fraction of a week and prolong them in a similar way at the other end. It is part of their political creed that holidays should begin on Friday night and end on Monday morning, and since the arrangements of the Government occasionally spoil the symmetry of the holidays, they just put it straight.

One illustrious practitioner of this symmetrical adjustment of the holidays is Lord Hartington. You would not think, to look at the noble lord who leads the Opposition, that work told upon him. Yet, I suppose it does, for he is particularly careful not to overstrain his energies, and cheerfully seizes every opportunity for elongating the holidays. When he must come down he arrives a little late, and looking as if he had been passing the door and seeing lights and hearing voices had just looked in. But Thursday, Friday, and to-night, his place knew him not. Mr. Gladstone was present on Thursday, and so supplied a natural head for the party. But on Friday if it had not been for Mr. Jenkins I do not know what we should have done. Even Mr. Forster was absent on that night, foregoing his usual habit of utilising the opportune absence of Lord Hartington to pose as leader of the Opposition.

Ministers of course were in their places, several of them, notably Mr. W. H. Smith, looking as if they had profited by their holiday. But the rank-and-file were not to be drawn in; and for a moment on Thursday things looked very critical, and Sir Stafford Northcote was moved from his usual amiable equanimity by the apprehension that the Government was about to be beaten in a critical division, and that the Greek question was to be settled in a chance division. As it turned out, the superhuman efforts of Sir Wm. Dyke and Mr. Winn brought up a sufficient number, and the restlessness of the Greeks received a fresh rebuff by a majority of 63 votes against 47. This gathering of 110 members was of course the high-water mark of the night's sitting, and the sprinkling of the Greek nation in the strangers' gallery must have acquired a bitter conception of the interest taken in their case by the British House of Commons.

It was Mr. Cartwright who brought up this question, moving a resolution declaring that in the cause of tranquillity in the East the just claims of Greece demanded satisfaction—a satisfaction only to be attained by the adoption of the recommendations embodied in Protocol 13 of the Berlin Congress. Mr. Cartwright made a long and, it is understood, an able speech, the gist of which was to urge that the recommendations of the Great Powers at the Berlin Congress with respect to the rectification of the Grecian frontier should be adopted. I am obliged to allude to the character of Mr. Cartwright's speech in this guarded manner, because although I listened I did not hear it. The hon. gentleman has a very inadequate voice and an unfortunate delivery, which combine to make his House of Commons speaking of no avail. If it were permissible for him to have his speeches printed and handed round it would be a great improvement.

Mr. Gladstone had postponed his departure for Mentmore in order to say a word for Greece. He said it in his mildest, but not least effective manner, and having accomplished his mission, hurriedly left the House to catch his train. This circumstance led to a little incident significant in marking a sort of thing we are coming to in the matter of political morality. Some hours later Sir William Harcourt joined in the debate, and was followed by Lord John Manners. Sir William was, as usual, combative, and Lord John Manners fairly enough contrasted the tone of his speech with that of Mr. Gladstone. But he went

further, and alluding to Mr. Gladstone's departure, cited it as evidence that the right hon. gentleman was satisfied with Sir Stafford Northcote's explanation, and had so gone home. Now the fact that Mr. Gladstone was about to pay a visit to Lord Rosebery was well known. It was announced in every morning paper on Thursday, and repeated in every evening journal. That Mr. Gladstone should have been in the House at all created much comment under these circumstances. Of course Lord John Manners might have been ignorant of a fact familiar to the rest of the world. If he was not, and if he shared the common knowledge that Mr. Gladstone had left the House in order to catch a train, it seems a very unworthy subterfuge to endeavour to make capital out of the incident by giving it a false construction. But I am afraid it must be admitted that among other things that have followed in the wake of the Conservative reaction is a lowering of the tone of Her Majesty's Ministers.

Friday night was spent exclusively in discussing the Civil Service Estimates, with which extraordinary progress was made, the fact being that there were during long stretches of the night only from five to fifteen members present.

To-night the House has again devoted itself through the greater portion of the sitting to voting money to the Government. This has been done with unwonted liberality. Mr. O'Donnell made some show of resistance, but in the inexplicable absence of Mr. Parnell and Mr. Biggar the wheels of committee of supply go merrily round, and more is done in one night than under ordinary circumstances has, during recent sessions, been accomplished in a week. But there was some sharp criticism as to the appointment of a third person on the Civil Service Commission to assist Lord Hampton, whose appointment was condemned by Mr. Mundella as "a flagrant and scandalous job." His lordship had a narrow escape, for a motion to refuse his salary, £2,000 a year, was rejected by a majority of only 16 (110 to 94 votes). At half-past eleven progress was reported, and in an almost empty House the Chancellor of the Exchequer brought on an important measure designed to mitigate the terror of such episodes as the failure of the City of Glasgow Bank. By this bill it is proposed to remove the legal disability which prevents unlimited joint-stock banks from being re-registered as limited concerns, and to create a species of liability between limited and unlimited. In the discussion which followed, a guarded approval of the general scope of the measure was expressed.

Correspondence.

CANADIAN BISHOPS ON IRISH EDUCATION.

To the Editor of the Nonconformist.

SIR,—On Saturday the *Times* published a petition, forwarded to the Colonial Office by the Roman Catholic bishops of Canada, praying the Government to grant endowments to Ireland for the promotion of primary, intermediate, and collegiate education, based upon religion. The petition begins with protestations of loyalty to the Queen, which are scarcely becoming in the leaders of a party which has threatened the Queen's son-in-law with a demand for his recall; but I pass by that, and invite your attention to one or two points in the petition. They assert that Her Majesty's Canadian subjects "are contented and happy because they enjoy the blessings of civil and religious liberty." I may say here at once that such is not the fact in the province of Quebec, where the Roman Catholic element predominates; and that being so the condition of Canada is not analogous to that of Ireland, and therefore offers no precedent which would serve as a guide to the Government in arriving at a conclusion as to the propriety of granting money out of the surplus of the Disestablished Irish Church for the endowment of a Roman Catholic University. Ireland, on the passing of the Irish Church Act, 1869, answered to that description; and therefore any question of education was perfectly new, and in no way complicated by existing privileges of a religious character. Such has never been the case on the part of Canada, which was settled at the time of the Treaty of Paris of 1763. Under that Treaty between France and Great Britain it was expressly stipulated that all the privileges enjoyed by the French-Canadians under the head of the liberties of the Gallican Church were to be continued to them; and the effect of this stipulation was that, while the Roman Catholic Church in Canada ceased to be the Established Church of the colony, it nevertheless remained a Church recognised by the State, retain-

ing its endowments and continuing the collection of tithes, with the aid of the civil power. Religious equality exists in Protestant Ontario, but not in Papal Quebec.

In this matter of education an uninformed person would naturally conclude from this petition that all denominations were equally favoured in the Dominion—but what is the fact? In Ontario all religious denominations are free to educate their children on the "separate" school system. Very properly this is a right under the Dominion Constitution. But in Quebec a very different condition exists. At Confederation the Protestants of Canada did their best to ensure religious equality in matters of education for the whole of the Dominion; but so strenuous was the opposition of the Ultramontanes, that the British North American Act, while it accorded to Roman Catholics equal rights with other Canadians, made no provision for the establishment of Protestant "separate" schools in the Province of Quebec. The result is that in that province they are tolerated only under an Act of the local legislature, passed subsequently as a sop to the Protestants—an Act which an Ultramontane majority in that province might repeal, if it suited their purpose, in any session.

The petitioners set forth also that the Queen having granted a charter to the Roman Catholic University of Quebec, they hope she will grant a similar boon to the Catholic University of Dublin. Granting a charter is one thing: endowing with the surplus from a disestablished Protestant Church is another. The two countries do not offer a parallel.

Now, I think, Sir, that I have shown that Roman Catholic Canada is neither an analogy nor a precedent to Ireland; that while in the latter country, previous to last session, complete religious equality and liberty did exist, in the former they do not. Under what pretence, then, may I ask, do these self-styled supporters of order and the security of thrones, the promoters of "the blessed and saving influences of religion"—of course their own religion, no other—what pretence, I say, have these bishops of the Papal Church to approach the Defender of the Protestant Faith on behalf of Ireland and Irish University education? To me it is nothing less than an impertinence, and, I trust, it is so regarded by Her Majesty's Government, though from reports to-day I fear the contrary.

I am, Sir, your obedient servant,
April 22, 1879. ANGLO-CANADIAN.

THE IRISH UNIVERSITY QUESTION.

To the Editor of the Nonconformist.

SIR,—As a Nonconformist, I advocate the right of the Catholics of Ireland to have a Catholic University, and for this reason:—If I, though a Nonconformist, send my son to Cambridge or Oxford, I find them both denominational in character, and that, being Church of England institutions, they compel my son to attend the Church of England services. To me, a Unitarian, this would be exceedingly repugnant. Then what is sauce for the goose is sauce for the gander. If Church of England Universities for England, then Catholic Universities for Ireland. To say that they teach error and that they pervert history and science, is to lose sight of the principle. That their teachings are erroneous and their curriculum disgracefully meagre is beside the question. This is their look-out, and is nothing to me, for I don't intend to send my son there.

Yours, &c.,

Liverpool. JAMES HARVEY.

[The question is not to be disposed of in this *ad captandum* style. It may suffice to say, in reply to our correspondent, that no Dissenter is compelled to attend "Church of England services" at Oxford and Cambridge. There are scores of Nonconformists, Unitarians included, who at the present moment enjoy the advantages of University training at both places without their religious scruples being violated. Oxford and Cambridge Universities do not belong to the Church of England in the same sense that the University on College Green, Dublin, belongs to the Irish Roman Catholics.—Ed. Noncon.]

NONCONFORMISTS AND PRIESTCRAFT.

To the Editor of the Nonconformist.

SIR,—As a subscriber to the *Nonconformist* I think it right to express the surprise and pain I felt in reading the otherwise excellent and pungent article on "The Progress of Priestcraft," in your number of the 9th inst., at the concluding sentence commencing—
And we cannot help mournfully adding that the por-

tentous growth of this abomination is a standing reproach to the religion of the day in Conformist and Nonconformist churches alike.

Now, as a thorough Nonconformist I feel constrained to say that, as in your article you connect Ritualism and priestcraft, I do not think there is the slightest ground for such a charge, and I venture to ask you to explain more particularly your meaning. In as far as my observation and experience go, I never saw or heard of the slightest approach, in any Dissenting pulpit or community, to Ritualism or priestcraft.

I will only add that so sweeping a charge is in my humble opinion calculated seriously to damage the cause of Nonconformity, a result which I feel sure you do not desire.

I am, Sir, your obedient servant,
THOMAS ARTHUR HOPE.

Liverpool, April 16, 1879.

[Our correspondent mistakes the sense in which we regard the growth of priestcraft as a reproach to Nonconformist churches. By the Constitution of England we are all responsible for what is done in the so-called National Church. And if Nonconformists were firmly resolved that the burden on their conscience was intolerable it would not last long. Hence so long as this evil goes on growing, it is a reproach to Nonconformists as well as Conformists.—Ed. Noncon.]

SUNDAY SCHOOLS.—THE RAIKES MEMORIAL.

To the Editor of the Nonconformist.

DEAR SIR,—I read with great surprise in your issue of last week that the Sunday-school Union had refused the kind and generous co-operation of the Unitarian Sunday-school Association in raising a memorial to Robert Raikes. I should have thought common courtesy would have welcomed this spontaneous and voluntary offer, and that the spirit of Christian charity would have made its refusal simply impossible. But Mr. Groser and his confrères think otherwise, and choose to exhibit a spirit of narrow-minded bigotry which, if not unchristian from a theological point of view, is certainly unjust and inconsistent from any logical or moral standpoint.

The refusal is not only unkind, but unjust, because it singles out one sect of the Christian community on the ground of difference in creed, while the Union unites with the Episcopal sect, which contains every shade of opinion from High Anglicanism to Positivism, and even goes so far as to receive and co-operate with the apostle of the most Pagan section of Christian Independency, who would teach the children that they have no immortal souls to be saved.

I protest against this unfairness towards the errors of one sect who have stood foremost in the work of blessing and teaching the little ones, and whose voice, though not the loudest, has never been uncertain in teaching the story of eternal love to the children, as long as the conscientious Trinitarian reads and teaches from the writings of David, Job, and other Unitarians of Old Testament times.

It is not fair to deny to the Gentile successors of these sacred monotheistic writers co-operation in so good a cause as raising a monument to him who, while history shall last, will always be known as a friend and benefactor of the children.

I remain, yours truly,
A TEACHER.

Manchester, April 19, 1879.

MODERN HOUSES.

To the Editor of the Nonconformist.

SIR,—Modern houses are unhappily very much as described in your able article of Wednesday last. But whilst condemning the speculating builders who erect the "flimsy edifices," may we not also condemn the popular taste, or want of it, in creating a demand for cheap, pretentious dwellings? That unhealthy ambition which causes people to grasp at the shadow of a fancied gentility in lieu of the solid satisfaction of health, comfort, and genuine worth, is, I think, almost as much to blame as the greed of jerry builders. To become as apparently genteel as one's neighbours is very much the fashion in middle-class society, and almost all real respectability is sacrificed to pretension. This is not only the case in the many details of social life, it is equally so in house selection. And if these people who worship sham, ask for cheap houses with showy exteriors, it is a question whether they are not more blameable than the builder who merely supplies the demand. It is my belief that if more honesty as to appearances were cultivated amongst us, the insane craving for keeping up appearances at the expense of health and comfort would soon be

stified. If this could be accomplished, then possibly we should have a desirable anxiety as to the sanitary and other arrangements of houses on the part of those who now ignore them for the glory of outside show. It rests in a great measure, nay almost wholly, on purchasers and tenants to remedy this great evil by decreasing the demand. To this end the moral principle of honesty and simplicity of living needs a greater and more widespread cultivation.

Yours truly,

R. E. A. D.

Manchester, April 19, 1879.

TRIALS AND DIFFICULTIES OF RURAL PASTORS.

To the Editor of the Nonconformist.

SIR,—I had the pleasure of worshipping last Sunday at Morcombelake—a Congregational Home Mission station—about midway between the towns of Bridport and Lyme Regis. I was supplying for the minister, the Rev. S. Gibley, who was taking some special services in an adjoining county. I am a local preacher among the Wesleyan Methodists, and, as an outsider, am anxious to relate for the information of your readers what I saw and heard there.

I found a good, spacious, and well-kept chapel, capable of accommodating, I should judge, from 350 to 500 persons—a hearty service, the musical portion being particularly good—an attentive congregation—in the morning small (the weather being very tempestuous, and the chapel occupying a very exposed position), but in the evening not at all thin, though not full. I found attached to the chapel a capital schoolroom, of dimensions nearly equal to the chapel, occupied during the week by a certificated mistress, with two pupil-teachers and scholars, and on Sundays, of course, by a Sunday-school. There was a burial ground in close proximity, and a comfortable residence for the minister. I ascertained that the church is growing, recent conversions giving evidence that the labour bestowed is not in vain. In connection with this church there are two outlying stations from two to four miles distant, which are also under the pastoral care of my friend. Here, then, is a valuable property and a complete establishment, well adapted for the purposes contemplated in its erection, and requiring the expenditure of no small labour and cost to maintain in full efficiency.

But there are opposing influences which render this work less successful than it might be. Some of these cannot be avoided, others a little sympathy on the part of your readers would dissipate within a week. The opposing influences are twofold. First, here, as, alas! in too many other places, Ritualism has found a home, and the confessional (though not called by that name) is established. Your readers will understand all the opposition which is implied in this statement, and I need not particularise. The second is the difficulty in moving the ratepayers in the parish, in reference to educational arrangements. These cannot be avoided. Counter work is the only antidote to the first, and patience is the only remedy for the second. But both of these may be rendered harmless by the practical expression of sympathy on the part of those interested in home mission work.

Has it ever occurred to your readers how much the success of such a work as I have been describing depends upon the application and effort of one man? When the children in the day-school have failed to make up the number of attendances necessary to qualify for examination, and the Government grant falls short—or when his people fall sick—or when, his own purse being short, he can only say to his poor, "be ye warmed and filled"—on whose exertions does it depend to obtain supplies to meet these wants, and whence are these supplies to be obtained? The missionary has no wealthy members in his congregation, none at hand with whom he can take counsel—he is left absolutely alone; not only is the spiritual charge of the people his work—a work in itself sufficiently heavy—but the care of obtaining material supplies for their wants devolves on him also. Whether my friend has a good hold on the purse-strings of a wide circle of friends or not I cannot say, but of this I am assured, that he has himself often to advance large sums of money, comparatively speaking, in order to keep his school in a state of efficiency, and without knowing whether he will ever be repaid or not. I am sure your readers will say this is not as it should be. Look at the facts: there is no school attendance committee, and no compulsory attendance at school, and hence the grant is small. Old friends die, their subscriptions drop, and their places too often are not supplied. The burden of canvassing for subscriptions is very great, the disappointment

of receiving no replies to applications for assistance is very great, but greatest of all is the anxiety which presses upon the man who finds himself responsible for debts which, in the position in which the church has placed him, he is bound to incur.

I have read with great satisfaction the strong words of the Rev. Hope Davison in his address on "Congregationalism and the National Life," delivered on April 1, and I cannot fail to perceive their applicability to the case before us. I trust your readers will peruse them with the determination to do their part in carrying out the duty he so ably sets forth. Mr. Davison says:—

But it is given to us just now especially to maintain and foster and cherish our smaller churches. Some men—thoughtless men—are fond of calling them weaker churches, and advocating their extinction. It is at our peril that we desert them. They are many of them beacon lights to the tempest-tossed. They are many of them faithful witnesses, prophesying in sackcloth, where, but for them, Evangelical truth and sacred freedom would never be so much as named. All honour to the brethren, seldom heard in our high places, who make no moan or complaint, who lead forlorn hopes, and only relinquish their weary, wearing toil in unrequited fields when the Master bids them rest.

Sir, your smaller churches must be "maintained and fostered and cherished." The projectors of the chapel at Morecombelake have literally placed it so that it shall be a "beacon light." It stands on a lofty elevation, and looks down on the buildings of the Establishment but a few yards distant on either hand. Do not let this "beacon light" lack fuel and go out. If your missionary cannot maintain his school while the ratepayers are being educated, irreparable mischief may be done. Among your numerous readers, surely there are some who will help to maintain this good work. 50% at once, and annual subscriptions to the amount of 25% or 30% will accomplish this, and will so encourage your missionary that with a good heart he will continue to work out the duties to which the church has called him.

I have trespassed upon your space to a greater extent than I had intended, but the importance of maintaining smaller churches must be my excuse. And in closing let me add that the Rev. S. Gibley, Morecombelake, Whitechurch Canonicoorum, Dorset, has not the remotest idea that I am thus bringing him and his work before the public (I alone am responsible for what I have written), but I am sure no surprise would be to him so pleasant as immediately to be inundated with cheques, post-office orders, and promises to help which shall free him from all anxiety for the future.

I am, yours respectfully,
Bridport, April 8, 1879. JAMES BEACH.

Religious and Denominational News.

THE PRESBYTERIAN CHURCH OF ENGLAND.

This year the Synod of this body meets in London, and the first session took place on Monday evening in Regent-square Church. There was a numerous attendance of ministers and elders from town and country. The Rev. Professor Chalmers, the retiring moderator, delivered the introductory sermon, his subject being Christ's answer to the prayer of the mother of Zebedee's children. He regarded this answer as a stern protest against a Christian hierarchy, and a higher and lower order of clergy, and pointed out how the love of pre-eminence had been the bane of the Christian Church. The moderator's chair was then taken by

The Rev. Dr. W. GRAHAM, of Mount-pleasant Church, Liverpool. He was moderator of the English United Presbyterian Synod in 1872, and took an active part in bringing about the union of the Presbyterian Church in England. His biography of the late Dr. John Macfarlane is well known, and he has recently been designated by several of the Presbyteries for the new professorship in the college. Having been cordially received by the synod, he proceeded to say that at the end of every year it was their custom to read the roll-call of their army, but on this occasion some would not reply as of old to their names. To five brethren who had died during the year he paid a fraternal tribute of regard, referring especially to the late Dr. W. McKerron, "the old man eloquent" who had opened the meeting of their last synod. He went on to say that more than fifty years had passed since the church in which they were assembled was opened, and it was interesting to note what had been done during that period, and especially the movements of highest thought and deepest feeling in the Presbyterian Church. Starting from Regent's-square, Church dates lent themselves to three great divisions. The first was of course linked with the name of Edward Irving, to whose marvellous though marred individuality the speaker paid a high tribute of admiration. In this heroic and saintly man he said there was, in contrast with his indomitable personality, a singular sensibility to the two things which had

since developed themselves in the most opposite directions—on the one side a harking back on some larger valuation of the powers of the Christian Church in its sacraments and ordination; and, on the other hand, an impatience of the old revelation, and a cry for some new outbreak of Divine energy and light. This might be called the doctrinal period; but its force soon spent itself, and the Church became tired of doctrinal discussions, and turned into a wholesome path of work. Dr. James Hamilton, who succeeded Edward Irving, had his one best gift of grace and a gracious, winsome, holy life. The Church strove to assert its conviction of dependence upon God, and upon none else. From this sprang the Voluntary controversy, with its principle of the correlation of two independent powers, the Church and the State, and of these as working best when each works independently, and affecting each more vitally and wholesomely the less mechanically they are adjusted to each other. Then came the Disruption controversy, which asserted that, whatever the relation of the Church and the State, it should not be a hair-breadth touch the independent life and inalienable functions of the Church. The Oxford Tractarian movement followed, asserting the claims of independence in the Church, true in its deepest principle, but entangled with the assertion of many old and dangerous errors—especially that Popish extreme of the independence of the Church in which every other society is treated as a blind slave and not as a free ally of the spiritual power. Popery and Pantheism had deeper relations than might at first be imagined. They had now expanded themselves in many quarters, and following up the usual development of error, they now seemed to be reaching a Positivism which doubts all that is supernatural, or an Atheism which denies it. As Presbyterians they would rejoice to be fellow-pilgrims with the Baptist and Congregationalist Bunyan in his glorious dreams of truth. As Calvinists they would be rebuked by the Arminian Wesley with his unquenchable love of souls. Protestants, continued the speaker, the tender devoutness of the High Church Keble will calm us, nor shall we behold unmoved, and without kindling sympathy, the Papist Newman's heroic self-sacrifice, and noble intellect, and spiritual passion. We shall feel that we are infinitely more brethren of such men than of some arid disputer, however Presbyterian, or of some lifeless dogmatist, even though an English Presbyterian. (Laughter and cheers.) Let us march forward, looking high above the standard of our tribe to the great Pillar as it moves before the Church universal, shading with its cloud the scorching heat of the journey by day, and brightening by its fire the gloomy darkness of the perplexities of the night. It was his conviction that Presbyterianism would be of great service to the Church of God in England in years to come. He believed that they had hold of a Scriptural and common-sense principle, the union of order and freedom, and they would try to give each its elastic sphere—without frigidly preserve the order, and without friction increase the liberty of their action. (Cheers.) Unlike the Episcopal Church, they would set more value upon their order than their "orders," and while they had liberty substantial as the prized badge of their noble friends the Independents, they would seek to keep clear of those liberties which in their judgment both misapplied and misinterpreted it. In defining the present position of Presbyterians, the speaker said he would not dwell upon the fact that in England they were once the Established Church. They once held high state within the precincts of Westminster Abbey, and on such an occasion as this he liked to refer to the fact. Landor had said, "The noble mansion is most distinguished by the beautiful images of beings passed away, and so is the noble mind." Their friend Dr. Grossart had done nobly in wiping off the dust from the faces of their brave men of old, and hanging up their portraits in the sight of all. (Cheers.) We shall be better every way for knowing that had this synod met two centuries ago we should have seen among us the high calm brow of John Howe, with its double token of intellect and saintship; the keen spiritual face of Richard Baxter piercing us with a wedge through time into eternity; the sagacious placid look of Matthew Henry; and of once as the deputy for the Scottish Church the intense passion-tinged countenance of Samuel Rutherford, the Robert McChesne of that generation, lighted up by the glow of love for souls or shaded with the glow of yearning for the breaking of the dawn of glory that kindled in his prison of Aberdeen. In conclusion, he said they should learn something for future use and growth from their past in England. They might know that, State encouragement or no, that did not make them strong; the State only adopted them when they were strong, and cast them off when they would not give their support to oppression and falsehood. (Cheers.) They should mark, also, that lost or loosened truth withered them at the very root, and the Lord passed them by, and raised up John Wesley and George Whitfield to deliver this nation because the mighty Puritanism—nay, Presbyterianism—of 1640 had become a shadow and an obstacle in 1740. In the Churches—and not the least in the Presbyterian—there are two dangers lying on either hand. Either they narrowed down into hard doctrines, and became skeletons, without marrow or fatness, or they put off all doctrine; and when the loving soul of truth was gone, why keep longer its body of death? They had, however, their moorings on eternal rock; they had their fixed centre; but he would say, let us swing

our moorings! The moderator resumed his seat amidst loud cheers.

On the motion of the Rev. A. J. MURRAY he was cordially thanked for his address.

The session clerk then read the report of recent changes during the past year, and the remainder of the evening was devoted to the appointment of committees, and other formal business.

On Tuesday the ordinance of the Lord's Supper was administered, the moderator presiding. There was a numerous attendance of ministers and elders. The addresses at the table were delivered by the Rev. A. J. Murray, Croydon, and the Rev. J. Towers, Birkenhead.

On the synod meeting in the church the first business brought forward was that of the home mission, and this was introduced by the Rev. W. McCaw, who said that the committee had still to speak more of the consolidation of work already begun than of aggressive effort, which the position of the fund had compelled them rather to discourage. They were unable to report the commencement of a single new enterprise during the past year, though they were aware of movements in more directions than one which might lead to a different state of matters in the course of the year on which the church was now entering. Details were given of the various churches started. The London Presbytery's Evangelisation Committee had been reorganised, and a fresh beginning of work made. Nine or ten congregations had regular mission work carried on in halls built or rented for the purpose, and some of these might soon ripen into mission churches. They indicated a large amount of solid work quietly and persistently prosecuted, in some respects the most hopeful of evangelistic effort.

On the question of temperance Mr. McCaw said they were all of one opinion so far as the public action of the synod was concerned, that the attention not only of their own church, but of all the churches of England, should be turned to the matter of Sunday closing. (Cheers.) Whatever might be the diversities of opinion amongst them with regard to the Permissive Bill, and other subjects in which the friends of temperance took a deep interest, on this one question it might be said that there was a general and universal agreement amongst them. It was the testimony of all right-thinking men in Scotland that Sunday closing had done a large amount of good in promoting the sobriety of the country. It had been a great pleasure to the synod to know that one of their number, Mr. J. C. Stevenson, had undertaken to bring the matter of Sunday closing before the House of Commons. (Cheers.)—The Rev. W. Rigby Murray asked them to give the temperance portion of their report the most serious consideration.—The Rev. Mr. McGaw (Manchester) thought it was not creditable to them as a church that their revenue should have been so small; for it was small when they considered the importance of the ends represented. They had a great work to do in England, for there were many large towns where there were many Presbyterians, but no congregation. The temperance portion of the report, he said, presented an appalling picture. He thought they should give every encouragement to the establishment of temperance cafés. A long and somewhat lively debate followed, and eventually, after some speeches, in the course of which the Rev. H. Lundie said that in Liverpool even publicans were in favour of Sunday closing, it was agreed to send a petition in support of it.

The synod, as at present arranged, will meet daily until Friday next.

The Rev. S. J. Whitmee has accepted the pastorate of York-street Church, Dublin.

The Rev. D. Rhys Jenkins, late of Great George-street Chapel, Salford, has become the pastor of the Baptist Chapel, Wrexham.

Melbourne is likely to lose the services of the Rev. T. Jones, of the Independent Church, Collins-street, who has been compelled to resign his pastorate in consequence of failing health.

THE IRISH PRESBYTERIANS.—The Sustentation Fund accounts of the Irish Presbyterian Church have been closed for the year, and the total income is given at 12,491l., as against 24,592l. for the previous year. It is said, however, that the decrease is more apparent than real, as a considerable portion of the previous year's total consisted of arrears, with the addition of interest on bank balances. It was ascertained that the amount available for the year is 23,000l., and it was resolved to pay to each commuting minister a supplemental dividend of 22l.

SAWSTON, CAMBRIDGESHIRE.—In this thriving and populous village the memorial-stone for a new Congregational Church was laid on Easter Monday. The pastor, the Rev. J. McClune Uffen, is widely known and respected, and there were visitors from all parts, including not a few Churchmen. The stone was laid by W. Bond, Esq., of Cambridge, who delivered an excellent address on their principles as Nonconformists, and the way they should exemplify the Christian spirit. There was subsequently a bazaar in the board schoolrooms, which was much crowded, and remained open two days. It realised about 200l.

HIGHGATE.—The seventieth anniversary of the Baptist chapel, Southwood-lane, Highgate, was held on Good Friday, when the Rev. W. M. Statham preached in the morning, and the Rev. W. G. Lewis in the evening. A good number of friends partook of tea in the afternoon. On the following Lord's Day, April 13, the pastor, the Rev. J. H. Barnard, preached special sermons in celebration of the seventieth anniversary of the opening of the

chapel in 1809, and gave an interesting sketch of the history of the church from its formation to the present time. On Tuesday evening a sermon was preached by the Rev. Donald Fraser, D.D.

ALBION CHAPEL, ASHTON-UNDER-LYNE.—The anniversary services in connection with the Sunday-schools were held on Sunday, April 6. The Rev. John Stoughton, D.D., of London, preached in the morning and evening. In the afternoon there was a song-service, at which an address was delivered by the Rev. James Williamson, of Stalybridge. The collections amounted to 218*l.* 3*s.* 4*d.* The following "summary statement of facts" respecting the schools will be read with interest:—"The numbers in attendance at these schools have increased during the year, and now number, including teachers and scholars, 2,282. There are over 4,500 volumes in the libraries. The Sunday evening services for young people continue to be largely attended, over 800 being frequently present. The Bands of Hope have over 400 members. The literary society continues to have the large membership of 150, and the working men's class, with its reading-room and library, is in a flourishing condition."

GREAT AYTON, YORKSHIRE.—The memorial stones of new school and class rooms in connection with the Congregational Church, Great Ayton, were laid on Easter Sunday by W. Hammers, Esq., J.P., Manchester, son of a former minister of the chapel; J. Richardson, Esq., Langburgh Hall, Ayton; Mr. Ralph Dixon, Governor of the Friends' Schools, Ayton, on behalf of J. B. Hodgkin, Esq., Darlington and Cleveland Lodge, Ayton; and by the minister of the church, the Rev. E. H. Reynolds. The building will comprise a large schoolroom and three class-rooms, with all the necessary apparatus for the holding of tea-meetings, &c. The architect is Mr. S. Musgrave, 18, Trinity House-lane, Hull. The estimated cost will be about 475*l.*, half of which sum has been already given or promised. In the evening a public meeting was held in the chapel, presided over by the Mayor of Middlesbro'; and the Rev. R. Roberts, Guisbro'; the R. W. Whale, Middlesbro'; and Mr. R. Dixon delivered addresses.

DISSENTING MINISTERS' WIDOWS' FUND.—On Tuesday the 146th annual meeting of the Society for the Relief of Necessitous Widows and Children of Protestant Dissenting Ministers, generally denominated "The Widows' Fund," was held at the premises of the Sunday School Union, 56, Old Bailey; Mr. William Edwards in the chair. The secretary (Mr. Charles Theodore Jones) read the annual report, which stated that the society was one of the oldest and most useful existing in the Nonconformist body. The balance-sheet showed that during the year ending March, 1879, the sum of 2,493*l.* had been paid in various amounts to 257 widows belonging to the Presbyterian, Independent, and Baptist denominations, holding exhibitions; working charges amounted to 225*l.* 5*s.* 9*d.*; the balance in hand for payment of forthcoming pensions to widows amounted to 2,184*l.* 9*s.* 11*d.*; total, 4,902*l.* 15*s.* 8*d.*, which was the amount of the receipts. The report having been adopted, the treasurer (Mr. W. Edwards), the committee of managers, and the auditors (Messrs. Cadby, Dawson, and Warren), were reappointed. A vote of thanks having been passed to the secretary and to the chairman, the meeting came to a close.

CONGREGATIONALISM IN NORTH WALES.—At the last meeting of the executive of the English Congregational Union of North Wales it was unanimously resolved to recommend the various English churches in North Wales to form themselves into district or county unions. The first to carry out this recommendation was the Wrexham District, which held its preliminary meeting yesterday in Chester-street Chapel, Wrexham. The Rev. H. J. Haffer presided, and delegates were present from churches at Chester-street, Wrexham, Penybryn, Cefnmawr, Ruabon, Mold, and other places. Mr. Alderman Minshall, of Oswestry, treasurer, and the Rev. Burford Hooke, secretary of the North Wales Union, attended as a deputation from that association. The recommendation of the union was adopted, and a district association was formed. The Rev. Henry Haffer was appointed secretary, the Rev. William Tiller chairman, and Mr. George Garside treasurer for the ensuing year. The next meeting is to be held at Ruabon, when the Rev. J. H. Hughes is to read a paper on "Personal Christian Work." In the evening the Rev. P. W. Darnton, B.A., of Chester, preached the inaugural sermon.

BAPTIST UNION OF SCOTLAND.—The spring session of this union was opened on Monday, the 14th, in the Baptist Church, Orangefield-place, Greenock, under the presidency of the Rev. J. C. Brown, of Dundee, president of the union. During the day the members of the union transacted some routine business. In the evening a public conference was held, the Rev. J. C. Brown in the chair, on "Our Present Day Opportunities." The subject was introduced by the Rev. Wm. Grant, of Edinburgh, who, in the course of a lengthened address, said he was confident that there was a future for the Baptist Church, and not only for the Baptist Church, but for every Church and for every principle founded upon the truth. If they were to have the glorious future that some spoke of, it would not be by idly dreaming of it, but by seizing present opportunities and thus hastening on the glorious consummation of all. Mr. Grant concluded by referring at some length to the following "opportunities," which, he said, were peculiar to them as a denomination:—First, they had at the present day the opportunity of manifesting to the world around them, without formulating creeds and legislating courts, combined

freedom, order, and truth; second, they had the opportunity of developing the voluntarism—voluntarism all through and all round; third, they had the opportunity of making their Church more Evangelical and more Evangelistic than it had ever been before; and, fourth, they had the opportunity of presenting the true ideal of the Christian Church in the aspect of its family life. The chairman followed with a few remarks, after which there was a free and open interchange of thought upon the subject.

HASTINGS.—The new Congregational church at Mount Pleasant, an entirely new district of Hastings, was opened for public worship on Tuesday, April 15. There was a large congregation in spite of the inclement weather. The devotional service was conducted by the new pastor, the Rev. W. Bolton, late of Leeds, and a sermon was preached by the Rev. Dr. Mellor, of Halifax, from Matt. xxiii. 13: "Another parable spake he unto them: The kingdom of heaven is like unto the leaven, which the woman took and hid in three measures of meal, and the whole was leavened." At two o'clock in the adjoining schoolroom there was a public luncheon, Mr. T. Spalding presiding. After an excellent speech from the chairman, the Rev. J. Griffin made some remarks in which he referred to the spontaneous growth of the congregation and the arduous labours of Mr. John Stewart, the secretary, in promoting the undertaking, and concluded by announcing some contributions, including 500*l.* from Mrs. N. Griffin. After a few words from Mr. Stewart, the Rev. W. Porter, in a highly eulogistic speech, proposed a vote of thanks to Dr. Mellor for his excellent sermon of that morning. Dr. Mellor briefly responded, and the Rev. C. R. Howell expressed the indebtedness of the congregation to the architect, Mr. Elworthy, and the builders, Messrs. Harmer, for the completeness and efficiency of the work. A vote of thanks to the ladies brought the proceedings to a close. In the evening there was a public meeting. The Rev. J. Griffin presided, and gave a hearty welcome to the Rev. W. Bolton. Mr. Stewart made a financial statement, from which it appeared that the total cost of the church, including the ground, would be about 5,359*l.* Towards that they had received that day 655*l.*, which, with the subscriptions already received or promised, would reduce the debt to 1,350*l.* He mentioned that Mrs. Nathaniel Griffin had herself contributed 1,500*l.* The Rev. J. Jocelyne then spoke on the spiritual work of the church, and was followed by the Rev. A. Foyster, of Brighton, secretary of the Sussex Home Mission Society, who gave an interesting account of Congregationalism in Sussex, in the course of which he stated that they had contributed upwards of 1,000*l.* for the extension of the Gospel in the county. After a congratulatory speech from the Rev. C. New, the Rev. W. Bolton expressed his gratitude for the kindly reception he had met with, and a hope that this happy bond of sympathy would long unite them in a loving brotherhood, and enable them to work harmoniously together for the promotion of the glory of their common Master. A vote of thanks to the chairman brought the proceedings to a close. The new place of worship occupies a commanding situation, and has a spire about 120 feet high, and provides accommodation for 550 hearers, which can be increased subsequently by a gallery for 250 more. There is also a large lecture-hall.

Epitome of News.

The Queen and the Princess Beatrice on Friday went to Monza, and were met at the railway station by the King and Queen of Italy, who conducted Her Majesty to the Royal Castle, where Signor Depretis and other Italian officials were presented to the Queen. After luncheon, the King and Queen of Italy accompanied Her Majesty to the station on her return to Baveno. The town was gaily decorated, and the Queen was everywhere received with marks of the highest respect.

The Queen and Princess Beatrice drove on Monday afternoon to Ornavasso. In the evening the town of Baveno was illuminated; and there were a display of fireworks on the lake and performances by bands of music.

A correspondent of the *Daily News* writes:—"During the six months prior to the departure of Her Majesty for Baveno, about 17,000 boxes, containing despatches from the different departments of State, were forwarded to the Queen at Balmoral, Windsor, &c., for Her Majesty's perusal, consideration, signature, &c. Even at Baveno the Queen has not been idle, for twice a week a messenger has been going to and fro with despatches for Her Majesty."

The *Daily News* publishes the following:—"We understand that communications of a very cordial character passed between Lord Beaconsfield and the Czar on the occasion of the recent attempt upon His Majesty's life. The Prime Minister telegraphed through Prince Gortschakoff his congratulations to the Czar. His Majesty replied directly, thanking Lord Beaconsfield for his friendly message, and expressing his belief that the preservation of a condition of good feeling between Russia and England was essential to the best interests of Europe. For the maintenance of that good feeling the Czar counted upon Lord Beaconsfield."

The resolution condemning the extravagant expenditure of the Government which Mr. Rylands intends to move on Thursday next will be seconded by Mr. Baxter. It is understood that the motion will be supported by the leaders of the Opposition,

and Mr. Gladstone is expected to make a great speech on the occasion.

In reply to the finance secretaries of the Irish Parliamentary party, The O'Connor Don, M.P., has intimated that he has regarded himself for some time past as being separated from the Home Rule section of the House of Commons.

Mr. Osborne Morgan, Q.C., M.P., has undertaken a useful piece of work in introducing a bill for the consolidation of the statutes relating to the disposition of property held upon trust or as a security for money. His bill, however, does something more than consolidate: it proposes to amend the law in several particulars.

It is very generally believed, in spite of Sir Stafford Northcote's guarded statement in the House on Friday evening, that the Government will before long come to an arrangement with the railway companies with respect to the commutation of the railway passenger duty. On both sides the advantages are obvious, and the conclusion of the transaction is held to be a mere question of time. Even eight millions would be an immense boon to an already over-burdened Ministry, but the sum to be obtained is set down at ten millions. Rumour has it that Mr. Puleston has been the go-between in the matter of the negotiations.

The Earl of Carnarvon has been entertaining Dean Stanley, Mr. Froude, and others, at Highclere Castle. On Thursday, Lord Carnarvon, accompanied by the Countess and guests, drove into Newbury and inspected St. Nicholas Church and other objects of interest in the borough, including the memorial recently set up in honour of Viscount Falkland and the brave men who fell in the first battle of Newbury.

The death is announced of Mrs. Wybert Rousby, the well-known actress.

The Postmaster-General has withdrawn the notice issued a few weeks ago placing restrictions upon the sending by book-post of circulars written with the electric pen and papyrograph, and states that he will propose to the Treasury that fresh regulations should be made with the view of rendering the book-post more useful and convenient for the public.

Mr. John Gueschoff and Dr. Yancolff, delegates from Eastern Roumelia, have arrived in London from Paris. The former is the same Bulgarian who was condemned to death by the Turkish Government on charges which were never investigated. Mr. Gueschoff's life was spared by a decided expression of English opinion shortly after he was condemned.

At a general meeting at Pontypool, attended by 150 delegates from all parts of Monmouthshire, it was stated that as many as three-fourths of the voters in the county are really Liberals. At the last general election the Conservatives had a walk over.

The vestry of St. George's, Hanover-square, have refused, by a majority of thirty-three to twenty, to allow a statue of Lord Byron to be placed in St. James's-street.

To the numerous applications already put forward for the vacant seats, the town of Croydon may now be added. The population at the census was 55,000, and is now computed to reach 70,000, in which case it ranks as the largest unrepresented town in England. A memorial to the Government setting forth the claims of the town is in course of preparation. Of the competitors now in the field, the various populations, as recorded in the census of 1871, are as follow:—Croydon, 55,000; Rotherham, 40,000; Barnsley, 23,021; Leamington, 20,910; Barrow-in-Furness, 18,245; Kingston, 15,378.

Mr. Cross on Friday evening, replying to a question of Sir Eardley Wilmot in the House of Commons, announced that the sentence of death on the convict Perryman had been commuted to penal servitude for life.

Sir A. H. Layard, who left London on Saturday on his return to Constantinople, received on Friday at the Langham Hotel a deputation from the Patriotic Association, who presented him with an address expressing their sense of the conspicuous services he had performed to the country as Ambassador at Constantinople. In his reply Sir Austen Layard dwelt on the difficulties of his position at Constantinople, in consequence of the misconception in England as to his policy. He said he was still a member of the great Liberal party, and had no love of oppression, misgovernment, or bad rule, wherever it existed, whether in a Christian or a Mahomedan State. He reviewed at some length the events of the last two years in Eastern Europe, and defended the policy he had pursued during his residence at Constantinople.

The amount to be paid by insurance offices for damage done by the late fire at the Birmingham Free Library has, we hear, been assessed at rather more than 20,000*l.*

The Sheffield Town Council have resolved, by seventeen to twenty-six, to extinguish the licences of six public-houses. These licences had been acquired in the purchase of property for street improvements. They were valued at from 3,000*l.* to 6,000*l.*

There is fine promise of fruit in the orchards of Kent and Hereford. The wood is stated to be very firm and ripe, while the buds are plump and healthy. The backwardness of the season is to be regarded as rather advantageous than otherwise, and the winter's severity has not been of injury to well-established trees.

In a return made by the Comptroller's office it is stated that the amount of debt paid off by the new sinking fund during the years 1875 to

1878 was 1,760,472. The National Debt, however, stood up to March 31, 1878, at 777,781,596*l.*, showing an increase of nearly two and a-half millions over the figures given on the 1st April, 1875; so that, despite the operation of the sinking fund, the debt appears to be slowly increasing.

Catherine Webster and John Church were brought up on remand at the Richmond Police-court, on Thursday, charged with having murdered Mrs. Thomas, at Richmond. Mr. Poland said that the prisoner Webster had made another statement, in which she charged Porter with complicity in the crime. She alleged that both Porter and Church were in the house on March 2, when she returned home, and found that her mistress had been murdered. Porter was also present on the bridge when the box was thrown into the Thames. In accordance with his instructions, she told the neighbours that Mrs. Thomas had gone into the country, and she went on ordering things just as usual for the house, in order to blind the tradespeople. Mr. Poland, addressing the bench, said he had come to the conclusion that there was no evidence to connect Church with the murder, and therefore he applied for his discharge. This was agreed to. Several witnesses having given evidence tending to incriminate Webster, the case was remanded for a week.

The steamer Kangaroo, belonging to the Telegraph Construction and Maintenance Company, having on board a portion of the South-African cable, has arrived at Malta, bound for Natal.

Notwithstanding the wintry weather the nightingale has been heard in the neighbourhood of Bridgwater, only a week behind its usual time.

The average price of wheat last week was 4*l.* 2*d.* per quarter, as compared with 5*l.* 1*d.* for the corresponding week in 1878, and 5*l.* 9*d.* for the corresponding week in 1877.

The ballot taken by the Durham miners on Saturday on the masters' proposals resulted in a determination, by a majority of 21,278 votes, to continue the strike, the numbers being—in favour of the masters' terms, 222; for continuing the strike, 21,500. Mass meetings, estimated at between 15,000 and 20,000 men, were held on Saturday at Waldrige Fell and Bishop Auckland, at which the principle of arbitration was unanimously supported. At the Durham county police-court on Saturday eight men were committed to prison for one month each, and two others for six weeks each, for assaulting George Parley, at Waterhouse, on the 8th inst. Parley, his son, and four others when leaving the pit were attacked by a crowd of 200 or 300 persons. Parley was with difficulty rescued by the police. Two men who hooted were fined 2*l.* each. The horses are being drawn up from a number of the collieries. There are twenty thousand coke ovens in the county, and a large number of these will be stopped this week for want of coal.

Mr. C. S. Read, M.P., was present at a meeting of the Norfolk Chamber of Agriculture on Saturday, and spoke at some length on the County Boards Bill. The hon. gentleman said all the new county boards would have to do would be to work the unworkable Highway Act, control the pauper idiots, revise the valuations, which would be no use whatever, as the surveyor of taxes would overrule everything they might do, and to raise money for the magistrates. Resolutions were subsequently passed condemning the dual system of county government established by the bill, and affirming that it is unworthy of support.

The East Cumberland Conservative Association have resolved not to contest the seat vacated by the death of Mr. C. Howard. Mr. George Howard will therefore be returned without opposition.

A very successful demonstration in support of Mr. Gladstone's candidature for Midlothian took place at Bonnyrigg on Saturday. It is computed that 20,000 persons were present. A procession was formed by 150 boys carrying faggots to a bonfire, and followed by other curious representations of the electioneering tactics of the district. An enthusiastic meeting was also held in the evening. Great indignation was expressed at the attempt being made to swamp the real constituency by the creation of faggot votes.

The *Times* of yesterday contains the following curious paragraph:—"We are requested by Sir Robert Peel to state that the Prince of Wales has informed him that the assertion which appeared in a weekly paper on April 12, 'that in consequence of Sir Robert Peel's recent speech in the House of Commons, several members of the royal family have declared their intention never to take any notice of Sir Robert Peel for the future,' was inserted neither by His Royal Highness's authority nor with his knowledge."

The new law offices, comprising the eastern section of the Royal Courts of Justice, were occupied on Monday without formal ceremonial. During the day, workmen were employed in removing the northern fragment of Temple Bar, which for sixteen months past has stood in front of a portion of the building.

At an influential meeting of the North Lancashire Liberal Registration Association, held at Lancaster on Monday, Lord Edward Cavendish in the chair, the probabilities of a contest for North Lancashire at the next election were discussed. A deputation of nine was appointed to wait upon the Marquis of Hartington to lay before his lordship the present favourable state of the register, and to ascertain his views as to becoming a candidate.

Mr. Marriott, Q.C., will, it is said, contest Brighton along with Mr. J. L. Holland, in the Liberal interest.

Miscellaneous.

Prince Metternich, formerly Austrian Ambassador at Paris, is now engaged in editing the memoirs of his father, the celebrated chancellor. They will be published in fourteen parts.

Mr. Tennyson, it is rumoured, received 350*l.* for "The Defence of Lucknow," with its dedication, which appears in the current number of the *Nineteenth Century*.

"Trees and Ferns" is the title of a little volume which Messrs. Sampson Low, Marston, and Co. will publish in a few days. It is, in substance, a cheap reprint, with illustrations and an introduction, of portions of Mr. Francis George Heath's works, "Our Woodland Trees," "The Fern World," and "The Fern Paradise."

In the magazine notices which appeared in our number of the 9th inst. we quoted some verses entitled, "Thank God for Spring," which were erroneously attributed to the *Sunday Magazine* instead of *Sunday at Home*, which, as our readers know, is published by the Religious Tract Society.

Mr. Gladstone will contribute to the May number of the *Nineteenth Century* a paper on "Probability as the Guide of Conduct"; Mr. Fawcett will furnish a second article on the "Financial Condition of India," in which he will consider the financial proposals of the Indian Government for the present year; Mr. T. Brassey, M.P., an essay on "Commercial Distress," and Mr. Bear one on "Agricultural Distress."

VICTORIA (PHILOSOPHICAL) INSTITUTE.—At a meeting of this society, held on Monday evening, a paper was read by Mr. Robert Brown, jun., F.S.A., on "The Religion of Zoroaster considered in connection with archaic Monotheism." Mr. Brown reviewed the principal features in the system of Zoroaster, and the connection and parallelism between the early beliefs of Iranian and Aryan Indian. Noticing the original unity of religious conception amongst the Aryan Family of mankind, he deduced from the above and other considerations various arguments in favour of the existence of a primitive monotheism.

THE WAR IN AFRICA.—At a meeting of the committee of the general body of Three Denominations of Protestant Dissenters held April 22nd, 1879, at the Memorial Hall, Farringdon-street, E.C., in accordance with instructions from the annual meeting of such body, the Rev. I. V. Mummery in the chair, the following resolution was passed unanimously:—"That this committee feels called on, in the name of humanity, justice, and religion, to denounce the present aggressive war on Zululand, a war lightly and wantonly declared, disastrously begun, and now in danger of being prosecuted in a sanguinary spirit of revenge, and to urge upon the Government of this country the adoption of prompt and earnest measures to promote conciliation and restore peace—a course the more imperatively binding on England from the magnanimity which should actuate the dealings of the strong with the weak, and especially from the scrupulous adherence to the principles of righteousness which should characterise the international proceedings of a Christian people. That this committee profoundly deplores, in the interests of Christianity, that by such ruthless wars on heathen nations its spirit should be misrepresented, and a formidable barrier raised in the way of the spread of the Gospel, tending, as they must inevitably do, to close the hearts of the people against the faith professed by their invaders."

THE PRINCESS LOUISE.—A Canadian gentleman thus writes about the personal ways and habits of the Princess Louise:—"One of her chief characteristics is her love of exercise. She may be seen in the dull grey mornings, of which we have had so many since her arrival, at as early an hour as 8.30, vigorously walking in the romantic neighbourhood of Rideau Hall. She comes to town nearly every day, not in a carriage, but in good stout English walking boots, in which she tramps through mud and slush with a bold firm step, which puts to shame the mincing ladies who, if they venture out at all in bad weather, pick their way as tenderly as if they were walking on eggs. The Princess was dressed in black, over which she wore a long grey ulster; her head was wrapped in a white cloud, and she carried a small cane, and on her return had made a good five miles over a rough road. She is also fond of shopping, and has already visited a number of our leading dry goods houses; but she does not confine herself to the first-class houses. A few days ago she was seen suddenly to stop before a small tinshop. She saw something in the window which attracted her attention, and after observing it for a moment, walked into the very humble place. Now, what do you suppose had struck her fancy? A small tin teapot. A little common thing, with a capacity of about one cup, and worth about 25 cents. She bought it, put it in her capacious pocket, and trudged on."—*Harper's Bazaar*.

A MISSIONARY AMONG THE ZULUS.—The following story appears in the *Uitenhage Times*, which states it was obtained from a Zulu some time ago:—"Some years since a missionary went to the king's kraal with a view of converting him and his people to Christianity. He stayed there a few days, and the king agreed to hear him on the following Sunday. The Sunday arrived, the king gathered his people together, and also called up two of his finest regiments to hear what message had been brought to him from the white men. The missionary, being told that they were ready to listen to him, rose and delivered an elegant but short sermon, in which he

set forth the beauties of Heaven as compared with the torments of the dark regions. He told them if they lived a good life, did not steal, always spoke the truth, and, above all, kept only one wife, they would go after death to the happy hunting grounds, where they would never miss their game, where they would never die, but be for ever and ever far happier than they were ever in their happiest moments down here; whereas, on the other hand, if they lived a bad life, and did what he had just told them they ought not to do, they would be cast into a tremendous fire, so large that it would scorch up the whole of the Zulu nation, though they were as numerous as locusts, in a few moments. The chief and people paid great attention to all the missionary said, and when he had finished the king asked him to dine with him. He accepted the invitation, but during the dinner noticed the people rushing about in all directions collecting wood, which they were piling up in one spot. The missionary began to feel queer; he thought it looked ominous; and the Zulu who told the story said he noticed he did not eat any more, but continued to take large draughts of milk, as if to cool himself. At length the dinner was over, but, before rising, the king turned sharply round to the now affrighted missionary, and said, 'What was that you said this morning about putting the great Zulu people in a great fire after they were dead? Come this way, and I will show you what the Zulus are; you don't know them, I can see.' He took him to the pile of wood, which had by this time reached tremendous proportions—as big as a Bay store, the Zulu said—and had it set fire to all round. When it was properly in a blaze, and gave out so much heat that no one could come near it, the king summoned the two regiments who had listened to the sermon, and ordered them to charge into the burning pile and extinguish it. Naked as they were, without shoes or any covering at all, they rushed into the burning mass like madmen, raving and yelling, and did not stop till hardly a vestige of the fire remained. The king then said to the missionary, 'You have seen that. That is what we will do with your hell. The Zulu won't play with your fires, and you had better clear out of this country at once, or I will have a "little fire" made for you to put out.' The missionary took the hint, and left the kraal the same evening. Is it any wonder, ask people, after this, that Gatling guns and rocket batteries have no terror for the Zulus—and it is certain they have none. The Zulus, when ordered to attack, attack; and though they may be mown down by thousands, still come on, until they conquer or die. It is a tradition among them, which Lord Chelmsford would do well to take into consideration in his future movements in Zululand."

Gleanings.

Indolence is a stream which flows slowly on, but yet undermines the foundation of every virtue.

"I cannot live in the country: my constitution is not strong enough," Charles Fox used to say.

A key was all the present that a New York bride received from the bridegroom's parents, but it opened the door of a splendid house, well furnished, and the lady did not complain.

A correspondent of a Minnesota paper, from Pike's Peak, says that the miners are very much discouraged in that region from being compelled to dig through a vein of silver four feet thick before they can get to the gold.

A Chicago daily paper thus pushes business while disseminating interesting information:—"A newspaper in the inside coat-pocket lately saved a man's life from an assassin's bullet. The time is not far distant when it will be suicidal for a man not to take a daily paper. Now, then, is the time to subscribe."

FRENCH BLUNDERS.—The Paris papers seem quite unable to inform themselves accurately of English public men. The other day most of them refer to the speech of Sir John Bright; one describes Lord Beaconsfield as Minister of Finance, and another tells its readers of "Sir Frere Bartle."

A SMART IRISHMAN.—In common with the rest of the world, Dr. M., an eminent Church of Scotland divine, lately visited the Paris Exhibition. Shortly after his arrival in the gay metropolis, an Irishman came running up to him in the street, crying: "Och, blessings on ye, Docthor M.—! How are yez?" "I'm very well," replied the doctor, rather drily. "And when did yez come to Paris?" "Last week. But how do you come to know me?" "Give me a shilling and I'll tell yez." The doctor, curious to know how the fellow found his name out, gave him the shilling, and was answered by the Irishman: "Sure, thin, I saw your name on your umbrella."

RAT PIE.—The other day the Rev. J. G. Wood, in the course of a lecture on "Natural Science," said that the hedgehog and the squirrel, when properly cooked, formed excellent articles for human food. Few people, however, were aware that when similarly treated the flesh of a rat had a finer flavour, and was altogether a greater delicacy than either of them. There was literally nothing of which he (the lecturer) was so fond as a rat pie. This was a dish which frequently made its appearance on his table, and was greatly enjoyed by all the members of his family. He had several friends too, who, like himself, had overcome their prejudice, and thoroughly enjoyed a good helping of rat pie.

GLASS CLOTHING.—Glass would seem to be about the last thing to think of as clothing, but it is nevertheless true that glass-cloth is being made in Germany. At Guadenfrei, the artist and glass-

spinner, A. Prengel, of Vienna, has established his glass business, offering carpets, cuffs, collars, veils, &c., of glass. He not only spins but also weaves glass before the eyes of the people. The otherwise brittle glass he changes into pliable threads, and uses them for making good warm clothing. It sounds like a myth, but Mr. Prengel introduces certain ingredients, which are his secret, and thereby changes the entire nature of the glass. He has just finished a white curly glass muff for a lady in St. Petersburg. He charges forty thalers (thirty dols.) for them. Also ladies' hats of glass, with glass feathers. A remarkable feature of this glass material is that it is lighter than feathers. Wool made of glass cannot be distinguished from the genuine article. Mr. Prengel's glass inventions are something so extraordinary and useful for clothing, &c., as glass is a non-conductor, that it will probably cause an entire revolution in dress material.

DIPHTHERIA is one of the *bêtes noires* of the faculty, who in its presence can do little more than trust to the constitution of the patient. Not that alleged specifics are wanting either; for of these there are the usual number, as is generally the case when any occult disease for a time puzzles the professors of medical science, and leaves them without any recognised treatment. If the hypothesis is correct that diphtheria is a fungoid growth on the internal membranes of the throat, it is probable that the blowing of pulverised sulphur into the larynx may effect a cure, as is asserted; but there is better ground for thinking that the treatment pursued by Dr. Stackpole, of Dover, New Hampshire, may furnish the desired solution. He, it seems, has made the disease a special study, and been very successful in combating it by means of chlorate of potash. There is no reason to doubt the evidence offered by Dr. Stackpole, and as the disease has recently been almost virulent in homes where sanitary conditions are better studied than elsewhere, his paper is worth more than a cursory notice. He evidently regards it as a specific poison which will attack suitable subjects, in spite of the most elaborate sanitary precautions. The recent outbreak in North-West London seems to establish the truth of his belief, and it might therefore be advisable to try his remedy, until we are in a position to adopt the better method than cure—prevention.—*The Echo*.

GREENLAND MISSIONARIES AND MARRIAGE MAKING.—When the Danish missionaries had secured the confidence of the Greenlanders, marriage was made a religious ceremony. Formerly the man married the woman by force. One of the missionaries writing in his journal describes the present style of courtship as follows:—"The suitor coming to the missionary said, 'I should like to have a wife.' 'Whom?' asks the missionary. The man names the woman. 'Hast thou spoken to her?' Sometimes the man will answer—'Yes; but thou knowest womankind.' More frequently the answer is 'No.' 'Why not? It is difficult; girls are prudish. Thou must speak to her.' The missionary summons the girl, and, after a little conversation, says—'I think it is time to have thee married.' 'I won't marry.' 'What a pity! I had a suitor for thee.' 'Whom?' The missionary names the man who has sought his aid. 'He is good for nothing; won't have him.' 'But,' replies the missionary, 'he is a good provider; he throws his harpoon with skill, and he loves thee.' Though listening to his praise with evident pleasure, the girl answers—'I won't have him.' 'Well, I won't force thee. I shall soon find a wife for such a clever fellow.' The missionary remains silent, as though he understood her 'No' to have ended the matter. At last, with a sigh she whispers, 'Just as thou wilt have it.' 'No,' replies the clergyman, 'as thou wilt; I'll not persuade thee.' Then with a deep groan comes 'Yes,' and the matter is settled.

JUDICIOUS ADVERTISING.—A man was standing on the corner of Santa Clara and First-streets, denouncing newspaper advertising to a crowd of listeners. "Last week," said he, "I had an umbrella stolen from the vestibule of the church. It was a gift, and valuing it very highly, I spent double its worth in advertising, but have not recovered it." "How did you word your advertisement?" asked a merchant. "Here it is," said the man, producing a slip cut from a newspaper, "Lost—From the vestibule of the church last Sunday evening, a black silk umbrella. The gentleman who took it will be handsomely rewarded by leaving it at No. — San Fernando-street." "Now," said the merchant, "I am a liberal advertiser, and have always found that it paid me well. A great deal depends upon the manner in which an advertisement is put. Let us try for your umbrella again, and if you do not acknowledge then that advertising pays I will purchase you a new one." The merchant then took a slip of paper from his pocket and wrote: "If the man who was seen to take an umbrella from the vestibule of the church last Sunday evening does not wish to get into trouble and have a stain cast upon the Christian character which he values so highly, he will return it to No. — San Fernando-street. He is well known." This duly appeared in the paper, and the following morning the man was astonished when he opened the front door of his residence. On the porch lay at least a dozen umbrellas of all shades and sizes, that had been thrown in from the side-walk, while the front yard was literally paved with umbrellas. Many of them had notes attached to them saying they had been taken by mistake, and begging the loser to keep the little affair quiet.—*American paper*.

Births, Marriages, and Deaths.

BIRTH.

LOGAN.—April 21, at 18, Abbotsford Place, Glasgow, the wife of William Logan, of a daughter.

MARRIAGES.

BARKLA—RESKELLY.—April 15, at the Wesleyan Chapel, Truro, by the Rev. J. Finnemore, assisted by the Rev. C. J. Reskelly, brother of the bride, William Barkla, of Totterdown, Bristol, to Marian, only daughter of Jacob Reskelly, of Lambriugan House, Perranzabuloe.

MEDCALFE—HODGE.—April 15, at Folkestone Congregational Church, by the Rev. A. J. Palmer, Frederick Thomas Medcalfe, LL.B., to Anna Sara, third daughter of the late Mr. Henry Hodge, of Brixton.

NICHOLLS—CLIFFE.—April 15, at Trinity Congregational Church, Peterborough, by the Rev. A. Murray, John W. Nicholls, of Bourne, Lincolnshire, to Martha, youngest daughter of William Cliffe, West Gate, Peterborough.

CHEESEMAM—RAWLINSON.—April 15, at Knott Mill Congregational Church, Manchester, by the Rev. J. Rawlinson, father of the bride, and the Rev. Robinson Cheeseman, minister of the Congregational Church, Hatherlow, to Emily Clara Rawlinson, second daughter of the Rev. John Rawlinson.

PATTISON—VICCARS.—April 15, at Belvoir-street Chapel, Leicester, Ernest Pattison, of De Montfort-street, to Annie, third daughter of the late Thomas Viccars, Leicester.

ACKLAND—KING.—April 16, at the Brixton Independent Church, by the Rev. J. Baldwin Brown, B.A., and the Rev. Thomas Stephenson, Joseph Ackland, of Brixton, to Florence, second daughter of the late William B. King, of Brixton Rise.

EDMONDS—SHAW.—April 16, at Grosvenor-street Baptist Chapel, Manchester, by the Rev. C. A. Davis, John, second son of Samuel Edmonds, Preston Gobelts, near Shrewsbury, to Priscilla, only daughter of W. Shaw, Moss Side, Manchester.

JENKINSON—MANSELL.—April 16, at the Cemetery-road Congregational Church, Sheffield, by the Rev. T. S. King, Mark Jenkinson, Sheffield, to Hannah Elizabeth, youngest daughter of the late William Mansell, Haughton Park, Notts.

LINGS—MASSEY.—April 16, at the Heaton Mersey Congregational Church, Stockport, by the Rev. Stephen Hooper, assisted by the Rev. G. E. Walker, James Scott, youngest son of Charles Lings, of Heaton Mersey, to Edith, fourth daughter of William Massey, of Burnage, near Manchester.

NAISH—ROBERTSON.—April 17, at Walworth-road Chapel, by the Rev. William Howieson, Robert Elwell Naish, eldest son of Captain W. N. Naish, of Southsea, to Eliza, eldest daughter of George Robertson, of Camberwell-road, Surrey.

HILL—LADE.—April 17, at Canring-street Presbyterian Church, Liverpool, by the Rev. James MacAndrew, William Hill, to Susan Cumming, second daughter of the late Archibald Campbell Lade, of Port Glasgow.

THORNTON—BAXTER.—April 17, at Salem Chapel, Ecclehill, by the Rev. J. Aston, Charles William, second son of the late Samuel Thornton, Ecclehill, to Annie, youngest daughter of the late Joseph Baxter, Apperley Bridge.

SMITH—THOMAS.—April 18, at Cotham-grove Chapel, Bristol, by the Rev. F. W. Gotch, LL.D., George James Smith, of Cotham Park, to Susanna Agnes, daughter of the late Rev. James Thomas, of Calcutta.

DEATHS.

MATHER.—March 29, at Naini Tal, Northern India, Mrs. Mather, widow of the late Rev. Dr. Robert Cotton Mather, formerly Missionary at Mirzapore and Benares.

MAYBERY.—April 10, at Belle Vue, Bristol, Clara, widow of the late V. W. Maybery, of Ipswich, aged 37.

CROSSLEY.—April 16, at Broomfield, Halifax, Yorkshire, aged 63 years, John Crossley, J.P. Friends will kindly accept this intimation.

HADFIELD.—April 21, at his residence, Victoria Park, Manchester, George Hadfield, Esq., aged 92.

EPPE'S COCOA.—GRATEFUL AND COMFORTING.—"By a thorough knowledge of the natural laws which govern the operations of digestion and nutrition, and by a careful application of the fine properties of well-selected cocoa, Mr. Epps has provided our breakfast-tables with a delicately-flavoured beverage which may save us many heavy doctors' bills. It is by the judicious use of such articles of diet that a constitution may be gradually built up until strong enough to resist every tendency to disease. Hundreds of subtle maladies are floating around us ready to attack wherever there is a weak point. We may escape many a fatal shaft by keeping ourselves well fortified with pure blood and a properly-nourished frame."—*Civil Service Gazette*. Sold only in packets labelled—"JAMES EPPS & CO., Homoeopathic Chemists, London."

DO YOUR "DYING" AT HOME.—A sixpenny bottle of Judson's Magenta will dye a table cover or a small curtain completely in ten minutes in a pailful of water. Silk scarfs, veils, braid, ribbons, may be dyed crimson, scarlet, violet, &c., in a basin of water. Judson's Dyes. Sold by chemists everywhere.

PERFECTION.—MRS. S. A. ALLEN'S WORLD'S HAIR RESTORER is offered to the public with full confidence in its merits. Testimonials of the most flattering character have been received from every part of the world. Over forty years the favourite and never-failing preparation to restore grey hair to its youthful colour and lustrous beauty, requiring only a few applications to secure new and luxuriant growth. The soft and silky texture of healthy hair follows its use. That most objectionable and destructive element to the hair called Dandruff is quickly and permanently removed. Sold by all Chemists and Perfumers.

WARNING! RECKITT'S PARIS BLUE.—The marked superiority of this Laundry Blue over all others, and the quick appreciation of its merits by the public have been attended by the usual results—viz., a flood of imitations. The merit of the latter mainly consists in the ingenuity exerted, not simply in imitating the square shape, but making the general appearance of the wrappers resemble that of the genuine article. The manufacturers beg therefore to caution all buyers to see "Reckitt's Paris Blue" on each packet.

HOLLOWAY'S OINTMENT.—Sores, wounds, ulcerations and other disease affecting the skin are amenable by this cooling and healing unguent. It has called forth the loudest praise from persons who have suffered for years from bad legs, abscesses, and chronic ulcers, after every home cure had long passed away. None but those who have experienced the soothing effect of this Ointment can form an idea of the comfort it bestows, by restraining inflammation and allaying pain. Whenever this Ointment has been once used it has established its own worth, and has again been eagerly sought for, as the easiest and safest remedy for all ulcerous complaints. In neuralgia, rheumatism, and gout, the same application, properly used, gives wonderful relief.

"COCA LEAF, WORDSWORTH'S CHEMICAL FOOD OF HEALTH," prepared from "Erythroxylon-Coca," the successful remedy for debility, nervousness, neuralgia, sleeplessness, and rheumatism. 1s. 1½d., 2s. 9d., 5s., and 15s.; sent free on receipt of P.O.O.—H. Wordsworth and Co., Homoeopathic Chemists, 6, Sloane-street, Knightsbridge, London.

MOTHERS AND NURSES.—For children cutting teeth nothing equals Mrs. Johnson's Soothing Syrup, which contains no narcotic, and applied to the gums gives speedy relief. Of all chemists, 2s. 9d. per bottle.

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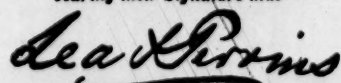
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Admission by Tickets till 6.45, and afterwards without tickets. To commence at Seven.

Tickets may be had at 2, Serjeants' Inn, Fleet Street, E.C.; Passmore and Alabaster, and Elliot Stock, Paternoster Row; Mr. Gooch, 55, King William Street, City; Mr. Blackshaw, Metropolitan Tabernacle; and Mr. Buckmaster, 46, Newington Butts.

CONGREGATIONAL UNION of ENGLAND AND WALES.

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The FORTY-NINTH ANNUAL MEETING of the Union will be held on the 12th, 13th, and 16th days of MAY. On Monday, the 12th, the Business Meeting will be held in the MEMORIAL HALL, at 6.30 p.m. Tea at 5.30 p.m.

On Tuesday, the 13th, the Assembly will meet in CHRIST CHURCH, WESTMINSTER ROAD (Rev. Newman Hall's), at 9.30 a.m. Business, Chairman's Address; a paper by the Rev. Dr. Clemence on the responsibilities of the Churches in regard to Christian work in England—to be followed by a resolution; a resolution on the Foreign Policy of the Government; a resolution on the claims of the Colonial Missionary Society and the Irish Evangelical Society, &c.

On Friday, the Assembly will meet in the MEMORIAL HALL, at 10 a.m. It is intended that this meeting shall be specially devotional. A paper will be read by the Rev. H. Allon, D.D., on the state of the Churches in regard to Religion, and a paper by the Rev. A. Mackennal, B.A., on the practical effects of the prevalent unsettlement of religious belief. If the time permits, there will be a resolution on the removal and settlement of ministers, and on the Lords' Report on Intemperance.

On Friday Evening there will be a Communion Service in Union Chapel, Islington, at 6.30 p.m. The Rev. R. W. Dale, M.A., will preside.

ALEXANDER HANNAY, Secretary.

CONGREGATIONAL CHURCH AID and HOME MISSIONARY SOCIETY.

The Council (1878-9) will meet in the MEMORIAL HALL on MONDAY, MAY 12th, at 2.30 p.m., to receive the Report of the year, and select twenty-five names for the new Council, to be submitted to the Annual Meeting.

The ANNUAL MEETING of the Society will be held in the MEMORIAL HALL on TUESDAY, MAY 13th, at 6.30 p.m. Chairman, S. Morley, Esq., M.P. Addresses will be delivered by the Revs. J. A. Macfadyen, M.A., J. Guinness Rogers, B.A., and Alexander Hannay.

The Council (1879-80) will meet in the Library on THURSDAY, 15th MAY, at 5.30 p.m., to appoint Sub-Committees, and transact other business.

ALEXANDER HANNAY, Hon. Sec.

Memorial Hall, 8th April, 1879.

CONGREGATIONAL PASTORS' RETIRING FUND.

The ANNUAL GENERAL MEETING of MEMBERS will be held at the MEMORIAL HALL, Farringdon Street, London, E.C., on WEDNESDAY AFTERNOON, MAY 14, 1879, at Five o'clock. The Rev. H. Allon, D.D., will be nominated to fill a vacancy on the Board of Management; the Report and Accounts will be presented, and other business transacted.

The ANNUAL GENERAL MEETING of MEMBERS of the CONGREGATIONAL PASTORS' WIDOWS' FUND will be held at the same time and place.

R. T. VERRALL, Secretary.

Memorial Hall, April 17, 1879.

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13, St. James's Square, London, S.W.

City Branch: Mansion House Buildings, E.C.

FINANCIAL RESULTS.

Annual Income	£279,000
Assurance Fund	£2,181,000
Bonus added to Policies in January, 1877	£257,000
Total Claims by Death paid	£2,897,000
Subsisting Assurances and Bonuses	£6,376,000

DISTINCTIVE FEATURES.

CREDIT of half the first five Annual Premiums allowed on whole-term Policies on healthy Lives not over 60 years of age. ENDOWMENT ASSURANCES granted, without Profits, payable at death or on attaining a specified age. INVALID Lives assured at rates proportioned to the risk. CLAIMS paid thirty days after proof of death.

REPORT, 1878.

The 54th Annual Report just issued, and the latest Balance Sheets rendered to the Board of Trade, can be obtained at either of the Society's Offices, or of any of its Agents.

GEORGE CUTCLIFFE, ACTUARY AND SECRETARY.

THE EGYPTIAN SCARF PIN, set with ALASKA DIAMOND. This Pin is all the rage in fashionable circles, and may, indeed, be worn by the Prince or the Peasant. It is a graceful set-off to any Gentleman. The longer it is worn the better it will be liked. In value it is worth 10s. 6d.; but if this advertisement be cut out and sent to me, with a P.O.O. for 2s. 6d., this wonderful bargain will be sent by return of post. If not approved of, money returned.

JESSE SILVERTON & CO.

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BAPTIST ANNIVERSARIES, 1879.

BAPTIST MISSIONARY SOCIETY.—NEW MISSION TO CENTRAL AFRICA.

Wednesday Evening, April 23rd.

CONGO MISSION VALEDICTORY SERVICE, in the Large Hall, Cannon Street Hotel, to take leave of Messrs. COMBER, CRUDGINGTON, HARTLAND, and BENTLEY, leaving London for the Congo Mission, Interior Africa, on the following day. JOSEPH TRITTON, Esq. (Treasurer of the Baptist Missionary Society), will preside. **SPEAKERS**—Rev. T. J. Comber and his Three Colleagues; Revs. William Brock, Hampstead; S. G. Green, D.D., late President Rawdon College; Robert Moffat, D.D., of South Africa; Alfred Baker, of Cameroons, West Africa; Charles Stanford, D.D., Camberwell; Francis Tucker, B.A., Camden Town; T. Vincent Tymms, Clapton; T. G. Rooke, LL.B., President Rawdon College. Tea and Coffee in the Pillar Hall from Six to Seven o'clock. Public Meeting at Seven o'clock. Tickets for Soiree, One Shilling and Sixpence each, to be obtained at the Mission House, 19, Castle-street, Holborn, giving priority of admission to the Large Hall. Public Meeting free.

NOTE—As a large attendance is anticipated, it is requested that early application be made for Tickets.

Thursday Morning, April 24th.

BAPTIST MISSIONARY SOCIETY.—Introductory Prayer Meeting, Mission House, Castle Street, Holborn. The Rev. WILLIAM HOWIESON, of Walworth, will preside. Service to commence at Eleven o'clock.

Thursday Evening, April 24th.

BAPTIST BUILDING FUND.—Annual Meeting in the Library of the Mission House, at Seven o'clock. Chairman—JAMES STIFF, Esq., of Lambeth.

Friday Evening, April 25th.

BRITISH and IRISH BAPTIST HOME MISSION.—Annual Sermon, at Christ Church, Westminster (Rev. Newman Hall's, LL.B.). Preacher—The Rev. James Owen, Swansea. Service to commence at half-past Six o'clock.

Friday Evening, April 25th.

BAPTIST MISSIONARY SOCIETY.—Welsh Annual Meeting, at the Mission House. To commence at Seven o'clock. Chairman—R. CORY, Esq., Jun., of Cardiff.

Lord's Day, April 27th.

BAPTIST MISSIONARY SOCIETY.—Annual Services, in the various Chapels in the Metropolis. For particulars see "Missionary Herald" for April.

Monday Morning, April 28th.

BAPTIST UNION of GREAT BRITAIN and IRELAND. President—Rev. GEORGE GOULD, of Norwich. The Annual Session will be held at Bloomsbury Chapel, at Eleven o'clock, when the President's Inaugural Address will be delivered, the Report presented, and the Committee and Officers elected. Introductory Devotions to be conducted by the retiring President, the Rev. H. S. Brown, of Liverpool. The Adjourned Meeting will be held in the Library of the Mission House, at half-past Six o'clock.

Monday Evening, April 29th.

BIBLE TRANSLATION SOCIETY.—Annual Meeting, at Bloomsbury Chapel, at half-past Six o'clock. Chairman—Rev. JOSEPH ANGUS, M.A., D.D., Principal of Regent's Park College. Speakers—Revs. J. D. Bate, of Allahabad; W. Barker, of Hastings; Geo. Kerry, of Backergunge; W. Bailey, of Orissa; and E. C. B. Hallam, of Allahabad.

Tuesday Morning, April 29th.

BAPTIST MISSIONARY SOCIETY.—Annual Members' Meeting, Mission House, Castle Street, Holborn. Chair to be taken at Eleven o'clock by THOMAS COATS, Esq., of Paisley. **NOTE**—This Meeting is for Members only. All Subscribers of 10s. 6d. or upwards, donors of £10 and upwards, Pastors of Churches which make an annual contribution, or Ministers who collect annually for the Society are entitled to attend.

Tuesday Evening, April 29th.

BRITISH and IRISH BAPTIST HOME MISSION. Annual Meeting, at Bloomsbury Chapel. Chair to be taken at Half-past Six o'clock by J. S. WRIGHT, Esq., J.P., of Birmingham. Speakers—Revs. T. Graham Tarn, of Cambridge; Chas. Kirtland, London; F. W. Goadby, M.A., Watford; Frank E. Trotman, Manchester.

Wednesday Morning, April 30th.

THE ZENANA MISSION in INDIA.—A Missionary Breakfast, Cannon Street Hotel, at a Quarter to Nine o'clock. Chairman—EDWARD RAWLINGS, Esq. Speakers—Revs. W. G. Lewis, J. D. Bate, Geo. Kerry, W. Sampson, and Dr. Stanford. Tickets, 2s. 6d. each, to be had at the Mission House.

Wednesday Morning, April 30th.

BAPTIST MISSIONARY SOCIETY.—Annual Morning Sermon, at Bloomsbury Chapel. Preacher—The Rev. JOHN ALDIS, late of Plymouth. Service to commence at Half-past Eleven o'clock.

Wednesday Evening, April 30th.

BAPTIST MISSIONARY SOCIETY.—Annual Evening Sermon, at Regent's Park Chapel. Preacher—The Rev. J. OSWALD DYKES, D.D., of Regent Square Church. Service to commence at Seven o'clock.

Wednesday Evening, April 30th.

BAPTIST TRACT SOCIETY.—Subscribers' Meeting, Walworth Road Chapel, at Three o'clock p.m. Annual Public Meeting, Walworth Road Chapel, at half-past Six o'clock. Chairman—WILLIAM SNAPE, Esq., J.P., of Darwen. Speakers Invited—Revs. J. P. Chown, J. Webb, A. Tilly, J. T. Brown, and Dr. Bickell, of Hamburg.

Thursday Morning, May 1st.

BAPTIST UNION of GREAT BRITAIN and IRELAND.—Annual Session, at Walworth Road Chapel, at Ten o'clock. President—Rev. GEORGE GOULD.

Thursday Afternoon, May 1st.

BAPTIST TOTAL ABSTINENCE SOCIETY.—Annual Meeting, at the Metropolitan Tabernacle, College Lecture Hall, Newington. Chair to be taken at Four o'clock by J. P. BACON, Esq. A Paper will be read by Rev. C. A. Davis, of Bradford. Tea will be provided after the Meeting.

Thursday Evening, May 1st.

BAPTIST MISSIONARY SOCIETY.—Annual Meeting, at Exeter Hall. Chair to be taken at Six o'clock by the Right Hon. the EARL of NORTH-BROOK, P.C., D.C.L., G.C.S.I., late Governor-General of India. Speakers—The Revs. W. Morley Punshon, LL.D., Secretary of the Wesleyan Missionary Society; Benwell Bird, of Plymouth; William Sampson, of Folkestone; and James Archer Spurgeon, of Croydon.

205TH MAY-DAY LECTURE.

STEPNEY MEETING HOUSE.

The TWO HUNDRED AND SIXTH MAY-DAY LECTURE to the YOUNG will be delivered (D.V.) by the Rev. JOHN KENNEDY, D.D., on THURSDAY, MAY 1, 1879. Service to begin at Half-past Seven p.m.

ASYLUM for FATHERLESS CHILDREN, REEDHAM, near CROYDON.

The ANNIVERSARY DINNER of this Charity will be held at CANNON STREET HOTEL, on WEDNESDAY, APRIL 30, 1879. Mr. Alderman FOWLER will preside. Gentlemen are invited to act as Stewards, and will oblige by sending in their names to the Secretary, at the office, No. 6, Finsbury Place South, E.C.

T. W. AVELING, D.D., Hon. Sec.

ENGLISH CONGREGATIONAL CHAPEL-BUILDING SOCIETY.

The SIXTH QUINQUENNIAL CONFERENCE of Members and Friends of the Society to be held at CASTLE GATE CHAPEL, NOTTINGHAM, on TUESDAY, the 29TH INST., at Twelve. Public Meeting in Friar Lane Chapel on Monday evening, the 28th inst. The object, to review the past and consider schemes for aiding 100 more churches and 50 manse during the ensuing five years, towards which the society asks for an additional £28,000 in the time, and gratefully acknowledges more than £6,000 already paid and promised towards this additional help.

J. C. GALLAWAY, Secretary.

Memorial Hall, London, E.C.

BRITISH and FOREIGN BIBLE SOCIETY. The ANNUAL GENERAL MEETING will be held, if God permit, at EXETER HALL, in the Strand, London, on WEDNESDAY, the 7th of MAY, 1879, at Eleven o'clock precisely. Doors open at Ten o'clock.

The Right Hon. the Earl of SHAPTESBURY, K.G., in the Chair.

Tickets of admission may be obtained upon application at the Society's House, 146, Queen Victoria-street, E.C., where attendance will be given for the purpose from Wednesday, April 30, to Tuesday, May 6, between the hours of Twelve and Four; on Saturday, May 3, from Ten to Two.

On SUNDAY EVENING, MAY 4, a SERMON will be preached in WESTMINSTER CHAPEL, JAMES-STREET, Buckingham-gate, by the Rev. THEODORE MONOD, Pastor of the Reformed Church, of Paris. Service will commence at half-past Six o'clock.

On TUESDAY, MAY 6, a SERMON will be preached in ST PAUL'S CATHEDRAL by the Right Rev. the LORD BISHOP of ROCHESTER. Service will commence at Four o'clock.

CHARLES JACKSON, } Secretaries.
SAMUEL B. BEKNE, }

CONGREGATIONAL SCHOOL, LEWISHAM.

The ONE HUNDRED and THIRTY-FIFTH HALF-YEARLY MEETING of the above School will be held on TUESDAY, APRIL 29, 1879, at the MEMORIAL HALL, Farringdon-street. The chair to be taken by S. MORLEY, Esq., M.P., at Two p.m. precisely. Ten boys to be elected. The School will reopen on Wednesday, the 30th. All boys to be in their places by seven o'clock.

Upset price, £5,500.—Hastings (two miles from).—Valuable Freehold Mansion and 4½ acres of land, affording every accommodation for a large school, such as has been carried on there with great success for many years. With possession.

MESSRS. EDWIN FOX and BOUSFIELD will SELL, at the Mart, on WEDNESDAY, MAY 7, at Two o'clock precisely, a unique FREEHOLD PROPERTY, beautifully situated at Ore, only two miles from Hastings. It is distinguished as Hurst Court, and stands on high ground, commanding charming sea and land views. It contains twenty-three lofty bedrooms, four bathrooms, seven spacious reception rooms, extensive range of domestic offices, and capital cellars, laundry, and wash-house, with dwelling rooms over, and coachhouse and stable, abundant supply of both hard and soft water, and every attention has been paid to the drainage. The grounds embrace a total area of 4½ acres, and are inexpensive to keep up. A first-class school has been successfully carried on for a number of years, and for this purpose the property is unusually well adapted.

Particulars at the Mart; of J. H. Lydall, Esq., Solicitor, 12, Southampton Buildings, Chancery Lane; and of Messrs. Edwin Fox and Bousfield, 99, Gresham Street, Bank, E.C.

ISSUE OF SECOND HALF OF CAPITAL.

HOUSE PROPERTY and INVESTMENT COMPANY (Limited), 92, Cannon-street, London, E.C., seven doors east of the Cannon-street Station. Capital, £1,000,000, in 40,000 fully paid-up shares of £25 each, for the Purchase and Sale of productive and progressive House Property, and Improving the Dwellings of the Working Classes on the self-supporting principle. Registered March 15, 1876.

PROGRESS.

Estates purchased 122, for £591,783.

Reserve Fund upwards of £27,000.

Number of Shareholders 1,809.

Profitable re-sales made from time to time.

CAPITAL ALLOTTED.

1st issue, at par	4,000 shares	Amount	£100,000
2nd "	£1 prem. 4,000	"	100,000
3rd "	£2 prem. 4,000	"	100,000
4th "	£3 prem. 4,000	"	100,000
5th "	£4 prem. 4,000	"	100,000

Total 20,000

Total.....£500,000

Sixth Issue of 4,000 Shares, £25, at £5 per share premium is in course of allotment.

The present premium has been fixed to place on a fair level the old shareholders and present entrants.

Current rate of interest on Shares, SIX PER CENT.

For latest particulars apply to

W. H. BASDEN, Secretary.

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